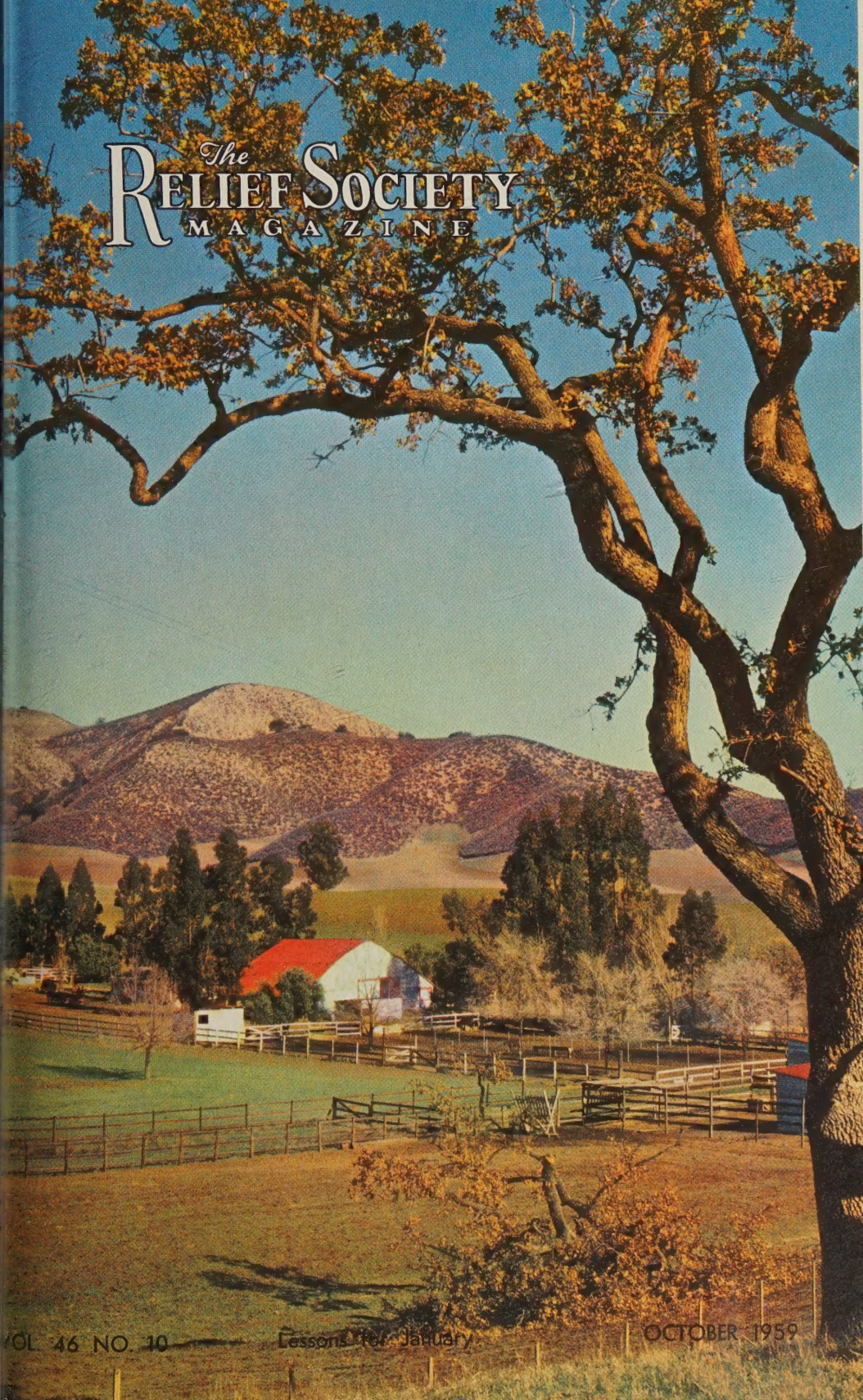

VOL. 46 NO. 10 Lessons for January OCTOBER 1959

These Cool Acres

Dorothy J. Roberts

Tonight I cannot sleep; not out of grief,
Though well I might; not out of emptiness,
For that is no less stranger; nor for pain,
Now time has healed the cells of loneliness.

I do not slumber, sensing I might lose
The feel of autumn air, this sea-like tide
Of coolness washing deeper than the skin,
This urgent current washing valley-wide.

The window holds a single planet's light
Strung on this silence lifting through the frame.
No need stirs my tranquility save this
Longing to give to gratitude a name.

Following darker midnights I have known,
I cannot pass in slumber, space so rare
As these cool acres set with stars and peace
And leave unsung the gift of autumn air.

The Cover: Farm Scene in Northern California
Photograph by Ward Linton
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Photograph by Willard Luce
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From Near and Far

I will be a senior in high school next fall, and although I do not go to Relief Society just yet, I really enjoy the *Magazine* and read it every month. "The Silver Leash" (concluded in August 1959) is one of the best stories that I have ever read, and the poems are always so wonderful.

—Janey Freeman
Chandler, Arizona

Our family has enjoyed two years here while my husband has been vice-principal of the Church College of New Zealand. I have had the honor and privilege of being Relief Society president in our College Ward, since it was organized right after the dedication of the temple. The sisters are all faithful participants, mainly faculty wives, and we all look forward each week to the wonderful lessons which are outlined in the *Magazine*. We all enjoyed the visit of President Spafford and First Counselor Sister Sharp while they were in New Zealand.

—Mrs. Maxine Jones
Temple View, New Zealand

The *Magazine* has so many worthwhile features. I have certainly enjoyed Mrs. Parson's serial "The Silver Leash" and Margery Stewart's Poem "Coit Tower" (in the July *Magazine*). All the comments and articles on the editorial page are always worthwhile and inspiring.

—Norma A. Wrathall
Sunnyvale, California

I have greatly enjoyed reading the *Magazine* since I was a girl in my mother's home. I am happy for the inspirational, beautiful lessons outlined. The literature in the *Magazine* equals the best to be found. The cover designs are all beautiful, but I especially like the one showing the plaque in the Relief Society Building (November 1958). I like the prize-winning story "Goodbye and Good Luck, Mrs. Kelsey" by Norma Wrathall in the January issue of the *Magazine*, also Sylvia Probst Young's poem "Parting on the Prairie." My great desire is to continue to read the *Magazine* until my days are finished on earth.

—Marion Sagers Shields
Roosevelt, Utah

The splendid story "Granny Will B Waiting" (by Betty Martin, June 1959 is wonderful. I enjoyed it very much The author must be praised for such beautiful, sweet story. I loved Dougi and Tessie, the cat. All the productio of our dear *Magazine* is truly wonderfu and a rich blessing to all who read it.

—Helen McQuarrie
Salt Lake City, Utah

The August *Magazine* just arrived, an I am truly thrilled with it. Its beautifu cover, like the others that have been pub lished this year, is the height of artisti perfection.

—Mrs. Delta Williams
Nucla, Colorado

I was limited in the books and maga zines I could take with me to Europe *The Relief Society Magazine*, however, i with me constantly, a precious treasur from home. I have just re-read "Nov Let Us Rejoice," the editorial in th March 1959 issue of the *Magazine*, and too, rejoice! I love London and the Eng lish people. Each day has been filled wit joy. Stratford-on-Avon, Windsor Castl Parliament Square — the glorious Londo temple, and so many historic and literar names are becoming vividly real to me.

—Anna B. Hart
Member, General Board
of Relief Society
London, England

Refreshed and uplifted from the fourt reading of Margery S. Stewart's poe "Coit Tower," in the July issue of th *Magazine*, around me I feel the impe ceptible air and the extensive blues; besid me my precious family, recalled to similar place. Is it not good that someon so loves God and people and words tha she lifts pen to prove it? The new colo covers for the *Magazine* are a thrill an a delight.

—Dorothy J. Roberts
Salt Lake City, Utah

I enjoy *The Relief Society Magazin* very much, the literature and theolog lessons especially.

—David Sail
Chelmsford, Massachusetts

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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"... Seek Learning Even by Study and Also by Faith"

Elder Roy W. Doxey
Assistant Professor of Religion, Brigham Young University

[Address Delivered at the Theology Departmental Meeting, Relief Society General Conference, October 9, 1958]

ELDER B. H. Roberts once related in a general conference of the Church an experience he had with an intelligent investigator who was provided by ministers with literature containing arguments against the origin of The Book of Mormon to persuade the investigator to give up her reading of that book. When these ministers returned to her home she said:

"I am somewhat confused in relation to this Book of Mormon. The Mormon elders tell one story of its origin, and you tell another . . . but," she said, "here is another book that the Mormon elders have presented to me, and which I have read. They call it the Doctrine and Covenants. It purports to contain a number of revelations to Joseph Smith which he is said to have received. It is nearly equal in volume to the Book of Mormon, and there is no question at all in relation to the authorship of this book. None of you question that Joseph Smith wrote it. He is the author of it, and claims everything in it to be inspired of God; and I wish to state to you," said she, "that this book,—the revelations that are in it—contains as much evidence, and even more evidence, that the man who produced it was inspired of God than does the Book of Mormon that it was written by inspiration. Now what have you to say to that, and how will you explain away that?" Of course, they had no explanation. . . . Brother Roberts continued, "I wish to express a belief that there is evidence of inspiration in it equal to that of the Book of Mormon" (*Conference Reports*, April 1929, page 119).

Only recently in a testimony meeting, a returned missionary reported that after a learned person had investigated the gospel through the usual means employed by our missionaries, and after he had read The Book of Mormon, he was apparently still unconverted. When he was given The Doctrine and Covenants and had studied it, he applied for baptism. The two books of scripture — The Book of Mormon and The Doctrine and Covenants — are witnesses to the restoration of the gospel of Jesus Christ.

The Lord has said that we are to seek out of the "best books words of wisdom," to "seek learning, even by study and also by faith" (D & C 88:118).

In November 1831, special conferences were held in Hiram, Ohio, about which the Prophet Joseph Smith recorded that the revelations in The Doctrine and Covenants were "the foundation of the Church in these last days, and a benefit to the world . . . therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally" (D.H.C. I, 235).

One of the most important things about the revelations in The Doctrine and Covenants is the fact that the Lord has spoken to the people of this generation through the Prophet Joseph Smith (D & C

5:10). The revelations through his great Prophet were not spoken in some remote period of the world, and handed down to us by the traditions of our fathers, but they were spoken to his mouthpiece in our generation. As President Joseph F. Smith said:

> They are, therefore, words of truth, and of eternal life, words upon which we may rely with the utmost confidence, without doubt or misgiving, or fear of yielding to the caprice of vain philosophy, for they are not the words of man, but of God (*Journal of Discourses*, 19:259).

IT seems to me that one of the greatest needs for us in The Church of Jesus Christ of Latter-day Saints is to teach our youth of the divinity of the work which was inaugurated by Joseph Smith under the hand of God. We of an older generation have the definite responsibility to make this message known to our families, and to also realize that what we accomplish will, in a large measure, be determined by whether or not we have a strong testimony of the gospel. Admittedly, we are commanded to teach our children from the beginning the principles of the gospel, and to develop in them the love of truth. If, however, we are to attempt to do this without the benefit of the great evidences which the Lord has provided for us in these times, we shall have lost our greatest opportunity to give to ourselves and our children the *real* motivation for living the gospel. In other words, as I see it, we cannot, as Latter-day Saints, rely upon teaching the moral concepts of the gospel without taking full advantage of what the Lord has made available in his books of scripture to first, *learn* the true way of life; second, to *understand* that the revelations bear witness of themselves; and third, to receive a witness by the Spirit, that the revelatons are true. These are the opportunities available to all Latter-day Saints. I consider it a great privilege and blessing to participate with you in these purposes in a study of The Doctrine and Covenants. By study I mean that we should "study by faith" the revelations themselves, in addition to the lessons in *The Relief Society Magazine*.

The revelations of the Lord in The Doctrine and Covenants set forth in plainness the gospel of Jesus Christ. This book of scripture holds a unique position in giving further emphasis to, and extending our knowledge of certain subjects, as well as providing additional subject matter on the gospel than is found in the other standard works of the Church.

These revelations give us knowledge that, if understood and made a part of our living, will assist us in our faith. Important to our understanding is the true knowledge of the members of the Godhead. We are informed in a simple, direct statement of this doctrine from Section 130, verses 22 and 23, that the Father and the Son have bodies of flesh and bones as tangible as man's; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. In view of this truth, should there be confusion in the mind of the Latter-day Saint regarding a proper understanding of the Godhead?

Concerning the Savior Jesus Christ, we have the testimony of the Lord himself in the Ninety-third

Section, wherein he bears witness to the remarkable testimony of the apostle John: Jesus Christ lived as a Spirit before he came into this life — "He was in the beginning with the Father"; that he is the creator of worlds; he is the Savior, "a messenger of salvation"; the life and light of men; and by his being the Son of God in the Spirit and also in the flesh, he thus fulfilled his great role as the Redeemer. He received a fulness of the "glory of the Father" and *all* power was received by him. By understanding these wonderful truths concerning Jesus and accepting them literally *in faith*, we then, as the revelation points out: "may understand and know *how* to worship, and know *what* you [we] worship, that you [we] may come unto the Father in my [Jesus'] name, and in due time receive of his fulness" (D & C 93:19).

ANOTHER segment of knowledge which is so necessary to understand is a true conception of man and his destiny. From The Doctrine and Covenants we are given to realize that every person is a literal child of God, and as such lived before he was born in mortality (D & C 93:29.) Since he is of divine birth, man may, through his obedience to the plan of salvation, reach a divine destiny (D & C 76:58-60; 132:20, 21). These important truths point up the purpose of earth life. It is a place where the spirit child of God is given opportunity to "work out his salvation," a process of proving himself. A connection is made between the spirit and body in earth life, which, through the resurrection, may give a fulness of joy or exaltation (D & C 93:33, 34).

As we continue our thinking along these lines, we could in no wise neglect the great revelation known as "The Vision," Section 76. Without doubt, this revelation provides for man his greatest "look" into the future as a resurrected being. But this particular revelation is not alone in providing essential knowledge to man. There are many others, such as Sections 88, 93, 130, 131, and 132. By these revelations, we have come to know that for every soul there is a just reward awaiting the eternal child of God. Levels of opportunity, beginning in pre-existence, continuing in earth life, then the spirit world, until eventually the resurrected being is either crowned with the glory of the Eternal Father, and as a joint heir with Christ in the mansions of exaltation, or, on the other hand, to receive, commensurate with his obedience to eternal law, a place of honor where there may be further development.

"He saves all" says a revelation except the relatively very few who become "laws unto themselves." When this theological fact is contrasted with the narrow and intolerant creeds of men in the days of Joseph Smith and of our own times we can better appreciate the greatness of God's plan. Our Father in heaven is solicitous for all of his children and has provided the means whereby they may receive, if not all, a measure of his glory. But, in order to do so, they must place themselves in accord with divine laws either in mortality or in the spirit world. The truths of the gospel, as made known to Joseph Smith, far transcend anything which man has uncovered in his attempt to understand himself and his relationship to Deity. Further an

alysis of some of these important truths is not possible at this time, but lessons yet to be developed in our course of study will bring them to our attention.

The element of foretelling or prophecy is apparent throughout the modern revelations. There are literally hundreds of "prophecies and promises" given in The Doctrine and Covenants. Of these the Lord has assured his saints that:

> What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same (D & C 1:38).

MANY of these promises may test our faith, but the great blessings of the gospel come to him who learns "by study and also by faith."

To the Lord's "elect," who are such because of their answering the call of his servants, there has come guidance in how to live in fulfilling the purpose of one's creation. Such practical information as contained in the Word of Wisdom is an example. Although I am not one who believes that the revelations have to be verified by some external evidence, we Latter-day Saints have learned that, given sufficient time, our books of scripture, where possible, receive confirmation by man's research. An example of this kind has come pointedly to our attention in the past few years concerning the already known harmful effects of tobacco smoking. But, how meaningful and important it is to know that evidence is continuing to increase in support of the fact that lung cancer and cigarette smoking are *definitely associated.* This is but one evidence of the fulfillment of a prophecy, and also the promise of health and other blessings by observing the commandments of the Lord.

An insight into present world conditions and the immediate future is provided in the modern revelations. Every Latter-day Saint knows that we are living in a world which is beset with tremendous problems, especially that of the involvement of the world in war. The Lord has spoken and declared that peace would be taken from the earth in this dispensation. The history of the past several decades certainly should bring to our attention that we are in such a period. In fact, the Lord's Preface to The Doctrine and Covenants declares that Joseph Smith was divinely commissioned, in part, to warn the world of impending judgments.

> Wherefore, I the Lord, *knowing the calamity which should come upon the inhabitants of the earth,* called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments . . . that it might be fulfilled, which was written by the prophets . . . that faith also might increase in the earth; that mine everlasting covenant might be established (D & C 1:17, 18, 21, 22).

This same wonderful revelation makes known that one of the principal purposes of the revelations is that they might be a "voice of warning" to the inhabitants of the world. We may thus see that the Lord's word is to go to all the people of the earth in addition to those who have accepted him.

The same assurance is given in this great book of scripture, as in others, that the testimony of the Holy Ghost is available to all who will seek for that divine witness. The

reality of the life beyond this earth life is a part of the message of The Doctrine and Covenants. Within its pages one will find records of the visitation of heavenly beings in our generation, and thus it becomes a witness of the reality of the resurrection. The testimony of Sidney Rigdon and the Prophet Joseph Smith stands out prominently, as given in these words:

> . . . the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about. And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father (D & C 76:19-24).

The witness of the Spirit of God even transcends sight-knowledge; for, the witness, the Holy Ghost, may continue as a day-by-day experience throughout one's life. One of the objectives in this course on The Doctrine and Covenants is to "study . . . by faith," believing these revelations as the word of the Lord for us of this generation. As I wrote on another occasion: "As one so studies and becomes better acquainted with the revelations in The Doctrine and Covenants, his gratitude and love for the Prophet Joseph Smith deepen. . . ." One realizes that through this divinely appointed seer the full rich stores of heaven have been opened that men may be guided back to their heavenly home. One learns to appreciate more fully that it is through Joseph Smith that this generation has received the word of the Lord. He becomes more firmly convinced that:

> Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it (D & C 135:3).

There is also full agreement with what Joseph Smith and the members of the conference convened in November 1831, believed when they said the revelations in The Doctrine and Covenants were "the foundation of the Church in these last days" (*D.H.C.* I:235). Wilford Woodruff, fourth President of The Church of Jesus Christ of Latter-day Saints, said that The Doctrine and Covenants is "our testament, which contains the most glorious, Godlike, solemn, and eternal truths ever recorded within the lids of a book." Among the great number of eternal truths which should be remembered these two are worthy of particular attention:

> But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come (D & C 59:23).

> . . . if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things (D & C 88:67).

The Lord has given these promises, the fulfillment of which is certain, if we study by faith and incorporate into our lives his teachings as revealed in this the greatest of all dispensations of the gospel. This is my testimony to you in the name of the Lord Jesus Christ. Amen.

Leland VanWagenen

AUTUMN IN THE WASATCH MOUNTAINS, UTAH

Yet Beauty Comes

Iris W. Schow

We move, compliant to the strident voice
Of time, who neither looks nor turns his head,
While many words and many melodies
Are lost when duty points. Our daily bread

Is dearly bought with precious joys cut short.
The fragrant breath of roses must be brief
In mingling with our own. Doors close on stars,
The lily yields our senses to our grief.

Yet at the close of life we shall recall
How summer's trying days were edged with flowers,
And smile, remembering the tender words
With which we cheered each other's winter hours.

The Northern California Mission

Preston R. Nibley
Assistant Church Historian

THE Northern California Mission was formed, under the direction of the First Presidency, in January 1942, when the California Mission was divided. "The dividing line was set between Visalia, in the Fresno District, and Porterville, in the Bakersfield District, and between King City, in the Monterey Bay District, and Paso Robles in the Santa Barbara District." The State of Nevada was made a part of the Northern California Mission, and later on the Klamath Falls District in Southern Oregon was added.

German E. Ellsworth, who had previously presided over the Northern States Mission, was called from his home in Mesa, Arizona, to preside over the new mission. Early in February, a mission home, at 5 Buena Vista Terrace, San Francisco, was purchased, and headquarters was established.

In May 1947, President David O. McKay, accompanied by Mrs. McKay, traveled to Klamath Falls, Oregon, in the Northern California Mission, and dedicated a new and beautiful chapel. The writer of this article, and Mrs. Nibley, had the privilege of accompanying President and Mrs. McKay on this journey.

President Ellsworth served as president of the mission until June 1949, when he was succeeded by Thomas W. Gardner of Salt Lake City. President Gardner served until June 1956, when he was succeeded by J. Leonard Love.

Courtesy El Dorado County Chamber of Commerce
Submitted by Hazel S. Love

GOLD DISCOVERY SITE, COLOMA, CALIFORNIA

Redwood Empire Association News Bureau
Submitted by Hazel S. Love

THE GOLDEN GATE BRIDGE, CALIFORNIA

In summing up his labors, and the labors of the missionaries and saints, during the time of his presidency, President Gardner said: "We have participated in the construction of twenty-two chapels and we have witnessed the baptism of approximately 3,859 converts."

In May 1957, President Stephen L Richards, of the First Presidency, visited the Northern California Mission and at Berkeley held meetings with missionaries for two days.

Baptisms in the Northern California Mission have greatly increased during recent years. President Love reported 1,659 baptisms for the entire year of 1958, and for the first six months of 1959, converts baptized were 862, which led the missions of the Church.

In July 1959, President Love received word that he would be released in the near future, and that he would be succeded by Warren E. Pugh of Salt Lake City.

Twenty-three Relief Society organizations, with 642 members, were reported in December 1958. Hazel S. Love is the recently released president of the Northern California Mission Relief Society. Leta Curtis Pugh is the new president.

Note: the cover for this *Magazine* "Farm Scene in Northern California," is representative of the lovely countryside of this region. See also "Recipes From the Northern California Mission" by Hazel S. Love, page 662.

The New Day

Hazel K. Todd

Chapter 1

FOR quite some time now Lynn had sat there by the train window, her eyes on her hands resting idly in her lap. The sunlight streaming through, together with the vibration of the streamliner, as it fled over the countryside, brought vividly, now and then, sudden glints of light from the diamond on her finger. She had been watching it half consciously, wrapped in a lovely warmth for David whom she had left yesterday in Chicago.

Now she gazed curiously out the window at the once familiar landscape. Nine years was a long time. And yet how well she remembered the long line of poplars. More real now than the lost love it signified, it stretched away to the high school building at the top of the hill, still too far away to be anything but a vague red dot. The spring breeze moved the leaves on the trees outside.

It had been just such a day as this another time long ago. Warm sunshine, and gentle wind, children scattering papers and books, and sing-songing:

> No more pencils, no more books,
> No more teachers' angry looks. . . .

And high school students pairing off on the grass. Suddenly it was only yesterday she was sitting beside Johnny under the lilacs, on the grass by the tennis court. He was writing in her year book. As she peeked over his shoulder she gave a gay little laugh at the string of tiny hearts drawn on the side of the page, each with a cupid's dart piercing its center. The page was filled with writing, and he was just beginning the next leaf.

"But, Johnny," she laughed, "there won't be any place left for anyone else. You're filling the whole book! Besides, you must save something to write in MayRee's book."

"So what?" he said, ignoring the suggestion about MayRee, and making a lacy valentine sort of thing at the side of the page. (Johnny always doodled on the margins of her books.) "No one else matters anyway. The truth is, Lindy, no one else should be allowed to write in your year book. I'm just to the Valentine dance. There is still the prom, the senior hop, and. . . ."

"Wasn't this your stop, Miss?"

Lynn looked up with a start. The train had stopped. And the older gentleman who sat beside her was looking at her with a peculiar sort of smile. Earlier in the day she had talked a little with him and told him about her home town she was coming to visit after nine years of absence.

"Oh-h," she stammered. "I guess I was dreaming."

And then, in a minute she was standing beside her luggage, ignoring the taxi waiting before her. She was looking up the block at the old familiar sign, "Jensen's Drug Store."

"Taxi, miss?"

She turned then, to the cab, a

sudden impulsive decision formed in her mind.

"Just to the drug store up at the corner," she said.

IT was like some old dream, walking through the open door. And then she was sitting in the booth where she and Johnny had sat over their sodas even when they were sixth graders. She rubbed her hand fondly over the table surface almost as she would have done over a beloved keepsake. Her eyes went to the edge of the seat where she sat. She gave a sharp little gasp. Yes, they were there, hers and Johnny's initials, where they had so boldly carved them. And Mr. Jensen had scolded them roundly. Good old Mr. Jensen! He had scolded them, but he had never sanded away those initials!

"Lindy Marlow! Or is it a ghost!" Mr. Jensen was rubbing his hand excitedly over his chin exactly as he used to do when something disturbed him. Lynn recalled how she and Johnny once had spilled their sodas over the floor and broken the dishes when they had been scuffling over a pink straw. It all came back so vividly, how he had stood there rubbing his chin, while they shamefacedly cleaned up the mess.

"All you need," he said, "is Johnny sitting there beside you, and I would know I had been dreaming all these years."

For a brief moment Lynn's eyes fell to the carved initials. "No, you haven't been dreaming, Mr. Jensen," she said.

His eyes were on her diamond. She felt embarrassed and slipped her hand into her lap. He sat down opposite her table.

As she looked into his dear, familiar face, a flood of questions rushed to the tip of her tongue. "Is it like it used to be?" she asked eagerly. "Do the students still come for sodas after school? The Martin twins, are they still freckled as turkey eggs? Or have they all grown up and gone away? Do the new ones sit on the stools and sing, 'A root beer float like a tippy boat,' and 'Pink ice cream that makes me scream'?"

She was laughing gaily.

He looked at her so closely, she suddenly stopped. "Now, Mr. Jensen, don't tell me you didn't like our songs?"

His eyes were twinkling merrily. "Of course I liked your silly songs. I still like them. I was just looking to see if your nose still wrinkles up like a prune when you laugh."

"You never told me that!"

"I didn't dare," he said with a sly wink. And then he leaned over the table toward her. "But, tell me, what brought you to Springdale after all these years of silence? Must have been something very unusual."

"It was Aunt Polly." She was quite sober now. "She has been writing such peculiar letters. Is she all right? Have you seen her lately?"

He was rubbing his hand over his chin thoughtfully. "Why, yes, Lindy, as a matter of fact, she's been in several times lately."

Lynn looked at him suspiciously. "What for?"

"Oh, I didn't mean to frighten you," he said quickly. "I just meant, well — she just comes in as she always did."

"Mr. Jensen, I think Aunt Polly is ill. Oh, she never said so exactly, but her letters, they aren't the same. They aren't filled with the things

that go on in Springdale like they used to be. Just little notes with vague hints about things she doesn't do. I'm sure there is something wrong."

"Now, don't fret yourself, Lindy. I'm sure Aunt Polly will be all right when she has a nice long visit from you." He looked at her fondly. "But here, you haven't given me a chance to answer all those questions you asked. Maybe you'd better start all over one at a time."

"But I don't remember what I asked. I just want to know about everybody."

"Well, let's see. The Martin twins grew out of their freckles, went away to school and married somebody. MayRee Richins came back about a year ago. She's a nurse at the hospital, got interested in her career, I guess, and never married. Who else?"

Funny, how after all these years, MayRee's name should touch a little twinge of jealousy. She looked down at the table.

"Just anybody," she said.

He traced a pattern on the table with his finger. "Don't you want to know about Johnny?"

She was silent a second or two. Her eyes dropped again to the carved initials, and then through the door at something across the street. "Yes, of course," she said. Then she looked into his face. "Tell me how he is, really — I mean, is he well? Does he get along all right? Does he ever come here and. . .?"

LYNN stopped suddenly and looked down in embarrassment.

His hand touched hers gently. "Yes, Lindy, he comes here quite often, though I don't think he goes anywhere else much. And, yes, he sits in your seat. I have never seen him sit anywhere else. If someone is there, he waits."

It was so foolish to want to cry. Long ago she had put the tears all away. But this place made the dead past come back so vividly. She looked down at the table again. "Alone?" she asked, thinking vaguely of MayRee Richins.

"Not always. Sometimes he brings his children. You know it has been two years since their mother died."

"Yes, I know."

"I used to be so sure it would be you and Johnny," he said. "Whatever happened?"

As she looked into his dear, solemn face and saw the mist in his eyes, she remembered how, in the first of those years gone by, she had longed to throw her arms around her old friend's neck and sob out the loneliness she had known. But that was long ago.

She said, "It's been so long, Mr. Jensen. That's the way things are in life. You do one thing or you do another. It doesn't really matter, does it?"

She sighed a little then, and pushed the hair back from her forehead. "But I must get to Aunt Polly." She looked at Mr. Jensen with a suspicious look. "You are quite sure there is nothing really serious with Aunt Polly?"

He nodded his head assuredly. "Quite. In fact, I'll bet she can drive the Chev to get you. Shall I call her?"

"I was going to take a taxi and surprise her," she answered. "But please do."

And then, of a sudden, a bright thought struck her. It may have been something in the breeze float-

ing through the door that was suggestive to her of other spring days, when she had walked home to Aunt Polly's through the field along the path that followed the creek. Maybe the wind told of willows just right for spring whistles, and of smooth stones where the water gurgled. Or maybe it whispered to her of lovers' walks along the winding path. Whatever it was, she suddenly had an unconquerable longing to walk along the path again as she had done in those years before.

"Wait, Mr. Jensen," she called impulsively, as he started for the phone. "Tell me, is the path still there, I mean along the creek through the willows?"

He looked at her curiously. "Must be. Most things stay the same here, same fences, maybe sagging a little, same people, a few more wrinkles, a few more homes along the upper highway. But I haven't heard of anything being done to the path along the stream."

She smiled at him with dreamy eyes. "You know, I think I'd like to walk along that old path again. Would you mind if I left my luggage? I'll pick it up later."

He smiled at her. "Lindy, I was afraid you'd be a sophisticated city girl after all these years with a fancy job and everything, but there's still a lot of that same little child left in you that drank her first soda right there in that seat. Bet you even pull off your shoes and wade in the creek. Maybe you'll catch the croup and Aunt Polly will have to come after croup medicine for you."

She went out the back way then, with their laughter vibrating in her heart, across the vacant lot to the fence where the willows marched to the stream.

"But I couldn't be the same girl, could I?" she asked herself. "Too much has happened to me."

The little old gate was still there, its poles a little more worn, its woven lattice bleached and weatherbeaten, but still squeaking on its hinges as she opened it. She almost wanted to talk with it about the secrets it knew from her past, like the times when she and Johnny met here in summertime. For a moment her hand rested lovingly on its rustic post and then she left it with the silent secrets, and went down the path through the willow clumps. And as she walked, the years slipped away. Two long pigtail braids hung down her shoulders and she walked with bare feet over the soft dead leaves of the path.

(*To be continued*)

Call Me a Squirrel If You Like

Gwen Marler Barney

Yes, I must store in bottles
All the summer fruit in sight
Before the winter throttles
Harvest with its greedy bite.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, October 1, and October 15, 1899

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

INSTRUCTION FOR NURSES: Dr. Margaret C. Roberts expects to open another class for a Corps of Nurses in November of this year. It is ardently hoped that under the auspices of the Relief Society in the several stakes of Zion near Salt Lake County, suitable young and middle-aged women may be selected who have the ability and aptitude for this employment, after taking a course of physiology and general nursing. The term will continue for seven months with three lessons a week. Each student must be supplied with text books, note books and pencils, cost not exceeding $2.50. Dr. Roberts will have some of the best surgeons and physicians of Salt Lake City to give lessons during the course. As the course of instruction will be given free of charge, in consideration of this free course of study, each sister taking it will agree for a certain length of time to nurse under the direction of the president of the Relief Society in the respective locality where she resides free of charge. . . .

—Editorial Note

RELIEF SOCIETY IN ST. JOHNS, KANSAS: Our society was organized July 8, 1899, by our mission president, Elder Wm. Jack, and we now have seventeen members enrolled. We have in our treasury, twenty dollars. We have given one ice cream social, from which we cleared five dollars and seventy cents. We have pieced two quilts, and quilted three; also made three comforts and sewed carpet rags. We have held twenty-five working and testimony meetings. . . .

—Lucy Breckenridge, Pres.
Margaret Budge, Sec.

FOR EVER

If I had thought our parting was for ever
I should have wept,
That day when 'twixt the low hill and the heather
The dead day crept—
If I had thought that no more should we linger,
Just you and I. . . .
If I had thought — Nay, rather thinking over
Of days long gone,
I can look back, remembering, though we sever,
Our hearts are one!

—C. E. C. Weigall

VISIT OF A NOTABLE WOMAN: The last week in November, we expect Mrs. Charlotte Perkins Stetson, poet, author and lecturer. She is the granddaughter of Lyman Beecher, and grand niece of Henry Ward Beecher, Harriet Beecher Stowe, Isabella Beecher Hooker. Mrs. Stetson will be the guest of Mrs. A. W. McCune while in Salt Lake City, and of Mrs. Susa Y. Gates in Provo, where she is expected to speak under the auspices of the Brigham Young Academy. Arrangements are in progress for a series of lectures in this city. Mrs. Stetson not only comes of the celebrated Beecher stock, but is also descended from the remarkable New England Perkins family. . . . Her book, *Women and Economics*, is everywhere regarded as the bravest, brightest, most original and most readable volume on women. . . .

—Editorial Note

Woman's Sphere

Ramona W. Cannon

MISS ELAINE WHITELAW, National Director for Women's Activities for the National Foundation, at a luncheon in Salt Lake City in June, presented the Foundation's highest award, the Silver Plaque, to two organizations. Mrs. Marianne C. Sharp, First Counselor in the General Presidency of Relief Society, received the award for that organization. Mrs. C. R. Lomax, Vice-President of the Utah Federation of Women's Clubs, received the award for her group. The awards were given for the support of the polio emergency volunteer program, the vaccination program, and the annual March of Dimes.

SHIRLEY O'NEILL, nineteen, was awarded a silver medal and $750 for rescuing a classmate who was attacked by a shark at Baker's Beach, California. The medal, given by the Carnegie Hero Fund Commission, was only the fourth such award to be presented since 1955.

MARGUERITE MARY GAHAGAN, formerly a reporter for the *Detroit News*, is now editing and publishing a weekly newspaper *North Woods Call*, "a paper for all who enjoy the north country." It is printed in the little town of Roscommon, Michigan, and is known as one of the most interesting and unusual newspapers in the country.

SEVERAL eminent women players of the harp participated in the international harp festival in Jerusalem in September 1959. Among them were: Celia Gatt Androvandi of Rome, Rosa Spier and Phia Berghout of Amsterdam, Marie Korchinska of London, Lily Laskine of Paris, and Mireille Flour of Brussels. The festival began with a pilgrimage to the tomb of King David, most renowned of all harpists, on Mount Zion, and consisted of renditions of ancient and modern harp music, contests, and a presentation of the history of the harp.

MRS. AGDA VIOLA JADERSTROM ROSSEL is the first woman to be appointed as a permanent delegate to the United Nations. She is a native of Stockholm, Sweden, and the mother of two teenage children. She studied at the Swedish Institute of Political Science and has served in many civic and legal capacities in Sweden, and is described as "very beautiful."

MRS. LOIS LAKE, a prominent air lines executive, has recently been transferred from her position as district sales manager for Western Airlines in Salt Lake City, Utah, to Los Angeles, California, where she will be regional manager of the women's sales department. Mrs. Lake is one of the few women airlines executives in the country.

EDITORIAL

VOL. 46 OCTOBER 1959 NO. 10

Establishing Family Patterns

HOW many a young girl has stood embarrassed while her father and mother have queried a young man calling to take her out, "Let's see, your father is Joseph, and was his father Horace or James?" It is a welcome relief to her to escape outside and forget who his progenitors are. She isn't going out with them!

But back home Father and Mother pursue the conversation further, commenting on the maternal family side and, perhaps, recalling Cousin Harry who has turned out to be a ne'er-do-well. Wise parents consider every young person with whom their son or daughter dates, as a possible candidate for marriage, and family backgrounds are considered in that light.

Latter-day Saint parents have unusual opportunities to acquaint themselves with the family background of other members of the Church, even those who may live far away. Because of the closely knit activities of Church members, a stake or mission president, ward bishop or branch president can usually supply desired information. With some exceptions members of a family create a family pattern into which the majority of family members fit. Most Latter-day Saint families are descendants of Ephraim, and we know that members of the tribe of Ephraim were taught to marry within that tribe, as were the members of the tribe of Manasseh and the other tribes, descendants of Jacob, so that tribal characteristics were kept strong and pure. Thus there are great common heritages on which to build.

In seeking to learn of a family pattern, it is not the worldly goods on which the decision is to be based, but on the industry, integrity, and faithfulness to the gospel of the family, with special application to the individual in particular. Generation after generation in the Church certain families are recognized as stalwart families and the number is continually being increased by the addition of converts. The Church teaches the need to have pride in one's family and to honor and uphold the family name. A circumstance is recalled of an opportunity taken by a President of the Church at a funeral when he called upon remaining members of a noted family to be more faithful and worthy of their great progenitors. Pride in family must be a righteous pride with the remembrance that the meek shall inherit the earth.

It is well for a mother to teach her children of the good deeds and faithfulness to the Church of those progenitors who first joined the Church, and of the persecutions and trials which they underwent. Where a family is a first generation family in the Church, the circum-

stances of the parents' conversion as well as the worthiness of past generations not in the Church should be stressed. Following the cherished patterns of the past, a mother and father can weave their own family pattern ever stronger and more beautiful through their daily examples and teachings. To a neighbor child asking for a family member to come out and go on a picnic on the Sabbath, it becomes a natural habit to reply, "We don't do that in our family on Sunday." Setting and maturing such a pattern may not always be easy, but once it is attained there is cause for a parent's heart to rejoice. Some children are naturally more obedient than others, but if the example of hallowing the Sabbath day and other righteous patterns begin in the cradle and are persisted in, parents are usually rewarded with children who are obedient to family ideals.

There are instances, however, when indifferent Church members may remark, "Well, I was forced to go to Church when I was a child, and I'm going to let my children choose the Church they want when they are old enough to know what they want." Such an attitude on the part of parents may indicate a lack of understanding between themselves as children and their parents. The family pattern was evidently imprinted on a rebellious heart, and when the imprint was loosed by the child gaining independence, it was broken and cast aside. Outward compliance is not enough to ensure the continuance of a family pattern — gaining awards and perfect attendance will not ensure righteous adult behavior. There is need for love and understanding between a mother and each child as an individual. She must be sure that the family pattern has taken root and will grow independently, nourished by each family member.

Where a child himself takes responsibility of cheerfully and willingly adhering to the family pattern, it will continue to set proper bounds to his conduct even though he leaves the home sanctuary. Young men are drafted into the armed services; young women leave home to attain independence. It is then that the strength of the family pattern is on trial. Will the young man continue to follow his parents' teachings or will he seize the opportunity to do things which he has had to deny himself while under his parents' roof? Will the daughter continue to live as if under her parents' surveillance because she has decided she wishes to build the same kind of a life, or will false allurements lead into evil ways?

When family patterns become firmly established in each new generation, it testifies not only of a family imprint exerting tremendous pressure from without, but also of an inward pliability and acceptance by the child himself and his own nurturing of the pattern until it has an independent growth within his own soul.

Wise parents realize this sacred obligation not only to train and set a proper pattern for their children, but also to influence the inner desires of their children in loving understanding to the end that their children will learn to depend upon their own convictions for righteous living.

—M. C. S.

Fair or False Faces

THE face is the mirror of the soul. It reflects your character, fair or false.

No mask of deceit, however clever its design, can hide for long your true personality — your real self.

Fair: What a wonderful word! These are some of its dictionary meanings: "pleasing to the eye; beautiful; gracious; courteous; desirable; elegant; frank; honest; impartial; just."

By contrast, let's look at the word "false." These are some of its meanings: "dishonest; not faithful or loyal; untrue; treacherous; hypocritical; sham; feigned; not trustworthy." How hideous this image of that which is false!

Fair or false—which will you choose?

If you're smart, you'll choose the fair. You'll be fair in everything you do. Whether it's in sports or in the more serious game of life, you'll play fair; you won't cheat or chisel.

You'll be fair with friends and associates by being just and generous.

You'll cultivate a fair face and a fair figure by clean, healthy living.

For your own sake, be fair, be just, be genuine, if you would be happy. Then, when you look in the mirror, your real face will reflect the honest thoughts you think, the honest words you speak, the honest life you live.

BE HONEST WITH YOURSELF

Distraction

Winona F. Thomas

I went to paint an autumn scene
With canvas, paints and brush.
Only the music of the stream
Disturbed the canyon's hush.

I meant to do a rustic hut
Beneath an old oak tree,
But a squirrel in search of nuts
Came and posed for me.

All Is Well

Elsie McKinnon Strachan

Though this hour is folded in darkness—
No least moon lanterns the sky,
Though the clouds are hidden in shadow,
And no stars testify
That God dwells in his heaven;
We know, without doubt, he is there:
His gentle rain washes the midnight,
And pure is the wet, sweet air.

Recipes From the Northern California Mission

Submitted by Hazel S. Love

Crab and Shrimp Shells

- 1 can crab
- 1 can shrimp
- 2 c. soft bread crumbs
- 1½ c. table cream
- 1½ c. salad dressing
- 8 hard-boiled eggs
- 2 tbsp. chopped parsley
- 2 tsp. minced onion
- 1 tsp. salt
- ½ tsp. pepper

Remove stiff tendons from crab meat and black line from shrimps. Mix all ingredients together and put in patty shells and bake for fifteen minutes at 350°. Makes ten servings.

Shrimp Salad In Ring Mold

- 2 tbsp gelatine
- 1 c. cold water
- 1 c. mayonnaise
- 1 c. whipping cream
- 4 hard-boiled eggss, diced
- juice of ½ lemon
- 1 c. celery diced
- 1 small green pepper diced
- 1 small bottle stuffed olives, diced
- 1½ tsp. salt

Dissolve gelatine in cold water and place over pan of hot water to finish dissolving. Then cool. Add mayonnaise, mix with cream, whipped, and add remaining ingredients and pour in ring mold. When it is set, unmold and fill center with shrimp sauce.

Shrimp Sauce:

- 1 c. whipping cream
- 1½ c. mayonnaise
- ½ c. catsup
- 1 lb. fresh shrimp

Whip cream, add mayonnaise and catsup. Add shrimp. Make sauce just before serving. Makes twelve servings.

Date Nut Bread

- 1 c. boiling water
- 1 tsp. soda
- 1 c. chopped dates
- ½ tsp. salt
- 1 tbsp. butter
- 1 c. sugar (scant)
- 1 tsp. baking powder
- 1 egg
- 2 c. flour
- 1 c. nuts
- 1 tsp. vanilla

Add soda to boiling water and pour over chopped dates. Cream butter and sugar, beat in egg, add liquid from date mixture, vanilla, and dry ingredients. Beat well, add dates and nuts. Let stand five minutes in loaf pan. Bake at 350° for fifty minutes. Makes one loaf.

Set Shrimp Salad

- 1 pkg. lemon gelatine
- 1½ c hot water
- ½ c. whipping cream
- ½ c. mayonnaise
- 1 small pkg. Philadelphia cream cheese
- 3 hard-boiled eggs
- 2 c. chopped celery
- 1 can shrimp
- 1 tsp. grated onion

Dissolve gelatine in hot water, let set until soupy or mushy. Whip cream, add mayonnaise and cream cheese. Then add this mixture to the gelatine. Add remaining ingredients and put into molds to finish setting. Makes nine servings.

Ice-Box Rolls

1 c. milk
3 tbsp. shortening
2 tsp. salt
3 eggs
⅓ c. sugar
1 yeast cake
¼ c. water
1 tbsp. sugar
4 c. flour

Add shortening and salt to milk and scald. Cool to lukewarm. Beat eggs until thick and lemon-colored. Add the sugar and beat well. Add yeast cake (after dissolving in lukewarm water and 1 tbsp. sugar). Add 3 c. flour and beat well. Sift remaining flour on pastry board, pour dough over it and fold in flour. Put in greased bowl. Cover, and put in refrigerator overnight. Roll out about 2 hours before baking. Bake at 400° for ten minutes. Makes about 3 dozen rolls.

Note: Use your electric beater, it saves time and energy. This is a rather soft dough. When rolling out rolls take only part of the dough out of the refrigerator at a time, as dough may be too soft to handle well. Use cooking oil to grease pan, as it does not harden and crack when cold.

Date-Filled Cookies

Dough:

¾ c. shortening
1 c. brown sugar (pressed down)
1½ c. rolled oats
1¾ c. flour
½ tsp. soda

Cream shortening and sugar. Sift and stir in flour, soda, and rolled oats. Mix thoroughly. Place half crumb mixture in 9x13 greased pan. Press down to cover bottom of pan. Spread with cooled date filling. Cover with remaining crumb mixture. Bake 25 to 30 minutes at 400° or until light brown. While still warm cut in bars and remove from pan.

Date Filling:

3 c. dates (cut in pieces)
¼ c. sugar
1½ c. water

Cook over low heat, stirring constantly until thick, about 10 minutes. Then cool before pouring over dough mixture.

Orange Prune Filling (may be substituted):

3 c. cooked prunes (cut up)
½ c. orange juice
2 tbsp. lemon juice
2 tbsp. grated orange rind

Cook over low heat, stirring constantly until thickened, about 10 minutes. Then cool before pouring over dough mixture.

Candied Nuts

1 c. sugar
½ c. water
1 tbsp. corn syrup
⅛ tsp. salt
8 marshmallows
peppermint flavoring, optional
3 c. nuts

Boil to soft-ball stage sugar, water, corn syrup, and salt. Remove from heat, add marshmallows, and dissolve. Add peppermint flavoring if desired. Add nuts. Spread in pan and cool. Add one drop of green coloring if peppermint is used. It is effective.

Orange-Carrot Cookies

¾ c. shortening
1 c. sugar (scant)
1 egg
1 tsp. baking powder
1 tsp. vanilla
1 c. cooked mashed carrots
½ tsp. salt
2 c. flour
1 c. chopped nuts

Cream shortening and sugar, add egg and mix well. Add all ingredients but nuts. Beat well. Add nuts. Drop by teaspoonfuls on greased baking sheet. Bake 375° for fifteen minutes. Ice while hot.

Icing for Orange-Carrot Cookies:

1 orange, grated
3 tbsp. orange juice
1 c. powdered sugar
pinch of salt

Beat all together and spread on hot cookies.

Yam-Apple Casserole

4 yams
2 large apples

Cook yams in jackets, peel and slice. Pare and slice apples. Place in large shallow casserole in alternate layers. Make sauce and pour over yams and apples. Bake for one and one-half hours at 350°.

Sauce:

1 c. sugar
3 tbsp. cornstarch
2 c. water
⅛ lb. butter
2 tsp. lemon juice

Combine cornstarch and sugar and add remaining ingredients. Heat until mixture thickens, stirring constantly.

Lemon-Pineapple Ice-Box Dessert

1 pkg. gelatine
4 eggs (separated)
1 c. sugar
1 lemon (juice and grated rind)
¼ lb. vanilla wafers
1 small can crushed pineapple
½ c. chopped pecans, if desired
½ c. whipping cream
maraschino cherries for topping

Soak gelatine in ½ c. pineapple juice (drained from can of crushed pineapple). Add enough water to make one-half cup. Whip egg yolks until thick, add ½ c. sugar, juice of lemon, and grated rind. Beat until thick and lemon-colored. Put in double boiler, cook until thick, beating continually. Add gelatine just before taking from stove. Add crushed pineapple. Let stand until cool. Whip egg whites and other ½ c. sugar until stiff. Fold cooled mixture into egg whites. Crumb vanilla wafers, put layer in pan, pour mixture over crumbs. Sprinkle remaining crumbs over top. A layer of chopped pecans may be added before the final layer of crumbs is added. Cut into squares and serve with whipped cream and cherry.

Date-Nut Bars

3 eggs
1 c. sugar
1 c. flour
½ tsp. salt
1 tsp. baking powder
1 ¾ c. chopped dates
1 c. chopped nuts
½ tsp. vanilla

Beat eggs until light and add sugar. Beat mixture until thick and lemon-colored. Add dry ingredients and continue to beat. Add dates and nuts. Bake in 9 x 13 pan at 350° for 30 minutes. Cut into squares while warm and roll in powdered sugar.

Making Christmas Ornaments Can Be Fun

Hannah Nowell

WHAT would be more fun for the family hour than to get the family together a couple of evenings and make Christmas decorations for your home? With just a little instruction and a few odds and ends of things you may find about the house many beautiful and interesting things can be made. As you work many new ideas will come to you, and it will be most interesting to see what imagination and ingenuity your family has. Start collecting now some of the things you will need and see what a wonderful time you will have.

Horn of Plenty Centerpiece

Materials to use:

1. Wicker horn 11 inches long, 17 inches around opening.
2. Cardboard about 10 inches long, 3 inches wide.
3. Glue — a very good glue.
4. 6 to 9 burned-out flash light bulbs.
5. 3 burned-out electric light bulbs.
6. Tissue paper.
7. Oak leaves, holly (artificial), or other leaves.
8. Pine cones — seed pods — balls from the gum tree or other kinds of dried materials you may be able to find in your area. Wire cones and pods that do not have any stems. Use a wire stiff enough to support them. (If you want to have these pure white they should be dipped into white paint and the paint dry before putting arrangement together. It is difficult to get enough paint on them after the arrangement is assembled.)
9. About 4 or 5 roses or other artificial flowers. (Faded crepe or other kinds may be used. If you do not have some, you can make your own by cutting crepe paper in strips about 3 inches wide and long enough to make a few rows of petals. Fold paper and cut in the shape of petals, but do not cut completely through the paper. Leave the petals attached. With scissors curl the edges of each petal. Start to roll the strip up, keep the first rows tight to form the center of the rose. After rose has been formed, wind some wire around it.) Spray your artificial flowers with a number of coats of gold paint.
10. Non-tarnishable silver sparkles.
11. Flat white paint, gold paint
12. Lace painted with gold paint.

Instructions

Cut cardboard, shaping it like the inner sole of your shoe, but at the heel end cut off square. Glue leaves around the edge of the cardboard to about 3 inches from the heel end. Glue one flashlight bulb just beyond point of cardboard, then glue two bulbs at the sides of this one, but leave the first one out in front a little. Rumple up a little tissue, put glue on all sides. Place this over ends of the bulbs. Place just enough tissue to rest the end of the next bulb on, but so it cannot be seen from the outside.

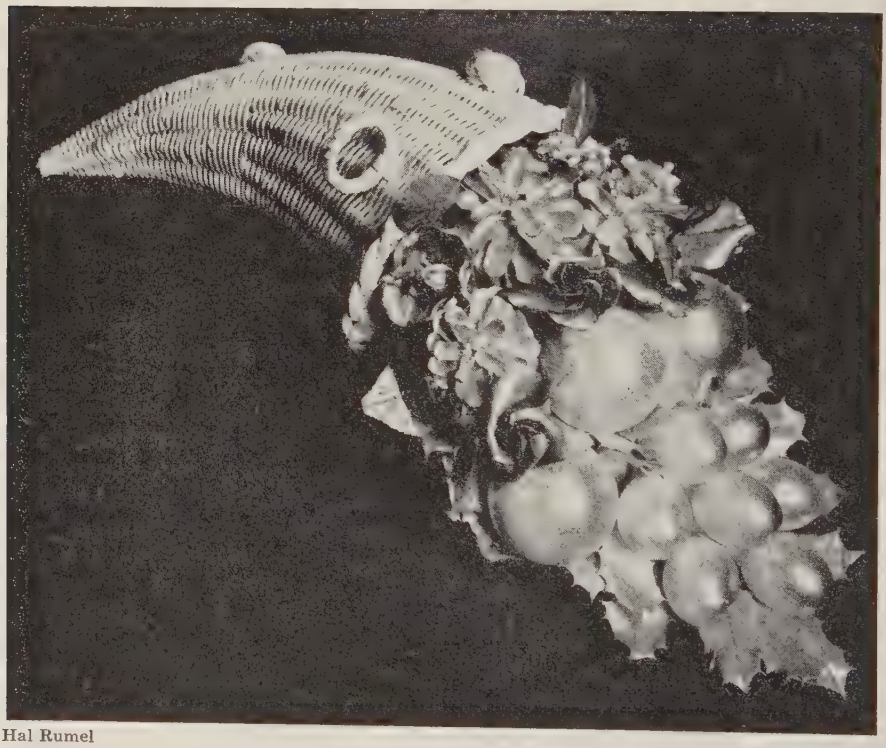
Continue to add tissue with glue and bulbs, resting each bulb on the bulbs that have already been glued until all the flashlight bulbs have been used. Put the glue between bulbs where they touch one another,

and as you add bulbs, widen the formation. Glue on 3 burned-out electric light bulbs and build up with tissue, as you did the flash light bulbs. At this point more leaves and small flowers can be added to fill in around the bulbs.

Next add flowers, cones, seed pods, leaves, or anything you might want to use, but continue to use tissue as you did with the bulbs. Use lots of glue with the tissue and put glue on stems and wires and push these into the tissue. Also put some glue between flowers, cones, etc. to hold them together and make them more compact.

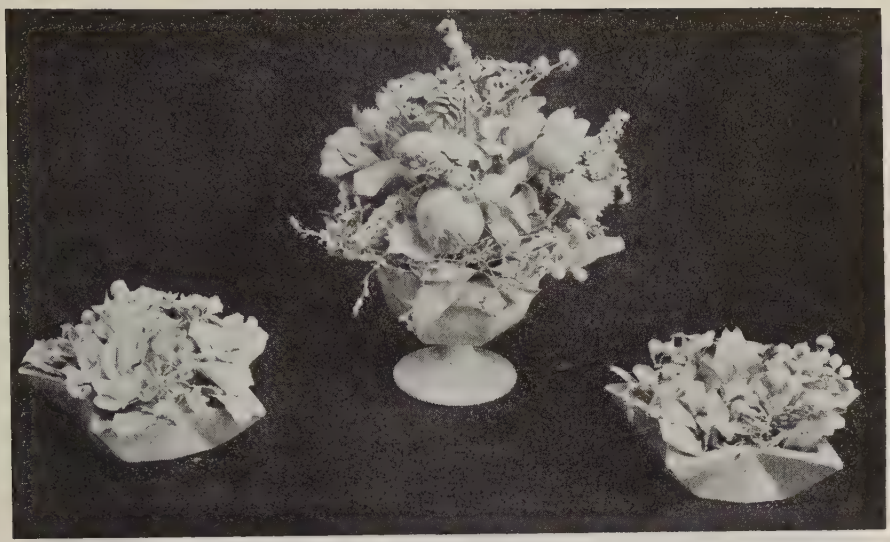
Fill in around flowers with leaves. This last part of the arrangement should be shaped so that it will fit into your horn. Bulbs, flowers, and leaves should look as if they were spilling out of the horn. About an inch and half of cardboard can be bent down, this will help to hold the arrangement in the horn. Set aside for glue to dry before painting.

If your flowers have been painted with gold paint and you do not want the white paint to get on them, cover with a little tissue paper to protect them. Spray everything, including the horn with white flat paint (flat paint will stick to leaves better than enamel and will not peal off as quickly). After paint has dried, remove paper from flowers and spray all with a little gold paint, but do not cover white paint com-



Hal Rumel

HORN OF PLENTY CENTERPIECE



Hal Rumel

TABLE DECORATIONS — CENTERPIECE AND CANDLE HOLDERS

pletely, and while paint is still wet, sprinkle on non-tarnishable sparkles. Paint lace gold and put around edge of horn.

For a long table centerpiece, two arrangements of bulbs and flowers, etc., can be made, but instead of using the horn, place together the ends of the two arrangements where the flowers are. To finish this grouping, melt household wax and pour into star candle holders. Arrange flowers and pods in wax, spray with white paint, and when dry spray with gold paint.

Ornaments Made from Bottle Caps and Jar Lids

There are a few things to keep in mind when making things with metal and beads, shells, etc. Household cement dries very quickly and is clear and easy to use. There is a drawback to its use, however. It has the tendency, after awhile, to become brittle, letting the beads or ornaments come off. This can be corrected in applying the cement. Take a small piece of cotton and with a toothpick push the cotton down into the cement. Don't add so much cotton that it will be seen through the beads. A little more cement may be added when the beads are applied.

Round Jar-Lid Ornaments

Use lids from a quart jar of peanut butter or other large jar lids. Use a hammer and small nail and make two small holes close together in the side of the lid. Insert a small wire through the holes by which to hang up lid. If lid is bright and undamaged inside, you can decorate it without painting, otherwise paint it the color desired. Paint outside. Cut figure of angel or girl from Christmas or other cards. Fold small piece of paper to form a hinge and glue one end to

Hal Rumel

JAR LID CHRISTMAS ORNAMENTS (AT LEFT) AND BELLS MADE FROM TIN CANS (AT RIGHT)

the back of the cut-out and the other end inside the center of the lid, or you can glue cut-out directly to lid. String enough pearls or Christmas beads (in any color you wish) to go around the inside of the lid.

Put cement where the beads will be put and with a toothpick press a small bit of cotton into the cement as instructed above. Place the beads in the cement and press down. Around the edge of the lid cement small flowers. Touch the edge of the flowers with gold paint and sprinkle with sparkles.

Other ways to decorate would be to use stars, sequins, sparkles, shells, instead of the beads. Instead of using flowers around the edge, try using shells, or try gathering lace or other edgings and fit around the edge of the lid. Cement into place, then paint gold. These ornaments can be hung on the Christmas tree, or they can be hung by ribbons in the small fry's bedroom.

Two-Lid Ornament

Take two lids that are the same size and about two inches across. Make a hole in the side of each close to the edge. Insert wire through holes to hang ornament with. Put cement around the rim of the lid. Take lace or other edgings, gather, and place in cement. Put cement on rim of other lid and place this on top of edging and directly over the other lid. Let dry. Lid can be painted white or any color desired. Lace can be gilded with gold or silver paint. Decorate each side of lid with cut-outs. Glue beads around edge of the lid at the edge of the lace. Stars, buttons, sequins, sparkles, etc. can be used for decorations.

Six-Lid Tiered Ball Ornament

You will need six lids, three sets, each set smaller than the other one. The larger the lid you begin with, the larger the ball will be. Using quart jar lids to start, the next size to use would be a lid about two inches across, and the next size about one inch and a fourth. This combination will make quite a large ball. Another combination would be to start with two postum lids which are about two inches across, then a medicine bottle cap about one and one half inches across, and then the cap from a cake coloring bottle. This will make a small ball. Pry-off lids may be used, also the caps off soft drinks. These lids make a ball that will be more oval in shape.

Make two small holes in one of the smallest lids, put wire through by which to hang ball. Put cement on rims of the two largest lids and press lids together. Put cement on rim of next size lid and place on top of the larger lid, then cement the smallest lid to the medium-size lid. Make the other end of the ball the same way. Set aside for cement to dry. Paint white and let dry, then spray with a small amount of gold paint. After this is dry, put rows of Christmas beads around each tier. Use cement and cotton as you did for the other ornaments. The rows of beads could be different colors, such as red, silver, and blue. At the end of the ball, cement on a circle of beads with a larger bead in the center, if needed, to complete the shape of the ball. Another suggestion for decorating these balls is to cut the edges from gold paper doilies and combine these with beads and sparkles. Also, a combination of beads and small gilded paper flowers can be glued on and sparkles added. These balls can be used on the Christmas tree, hung in clusters in the room, or used as table arrangements.

Bells Made From Tin Can Lids

1. Punch two holes in the center of a can lid with a nail. Make a square around holes. Cut to corners of square with scissors or tin snips, clipping out four pie-shaped wedges.

2. Bend each side down to form bell shape.

3. For clapper, string a bead on thin wire, twist wire, and bring it up through holes in the bell, leaving a few inches of wire on top of the bell for tying it on a streamer of bells, or for anchoring bows that may be attached. These bells can be painted any color you desire, or left the natural color. Make a clus-

ter of these, using different size lids to hang on your door. They will tinkle merrily each time the door is opened.

We must not forget the small ones of the family. Let them decorate empty thread spools. Let them cut colored foil to fit around the spool, inside the flanges. Glue into place, then glue stars or sequins on foil, put glue on flange and top of spool, sprinkle with sparkles. Put a large bead on end of ribbon, string through hole in spool, thread another bead and push down next to spool. Make a number of these in different colors. These can be hung on the Christmas tree or used to decorate packages.

Have fun and happy holidays!

Baja California

Ethel Jacobson

Under an arch of blazing cobalt sky
The desert spreads this chaparral—a cloak
Of flame-tipped ocotillo and the dry
Thickets of manzanita and black oak.
It covers ancient mountain peaks worn smooth
By slow milleniums. It fills each plain
And curving valley where its rough hands soothe
The wounds of flood — the temblor-scarred terrain.
This desert is no leveled waste of sand.
It climbs the tallest slopes, and makes a bridge
Of prickly cholla where parched boulders stand
That once were creek beds. Then from the last ridge
It gropes, and winds down each declivity
To dip its dusty feet in the waiting sea.

Last Born

Ora Pate Stewart

We thank thee, Father, for this youngest child,
So full of comfort for our after years,
Whose prattle fills the corners of our lives
With smiles and laughter, love, and sometimes tears
Of utter gratefulness, of utter joy,
How much is packaged in this little boy!

Margaret Pitts Finds Self-Expression In Crochet Work

MARGARET Pitts, Marysvale, Utah, has completed more than five hundred articles of crocheting in five years. These lovely gift and household articles consist of ten tablecloths, many doilies, several baby sweaters, capes, hoods, bootees, mittens, chair sets, rugs, hot pads, scarf ends, pillowcase edgings, and corners and edges for luncheon sets. Her work shows much precision of detail and evenness of stitches, and beauty of design.

Mrs. Pitts has been a member of Relief Society since she was sixteen years old, and has served as counselor, *Magazine* representative, and ward president. She has served as a visiting teacher for more than twenty-five years, traveling eighteen miles to make some of her visits. She is mother of four children, grandmother of twelve, great-grandmother of thirteen, and she has five step-grandchildren and thirteen step-great-grandchildren.

Autumn Leaves

Katherine B. Bowles

Painted leaves upon the hillside,
Brilliant shades of every hue,
Reflect the beauty of the autumn—
Transient colors pass in review.

Painted by the artist paint brush
Guided by the master hand,
All their many tinted colors
Made to beautify the land.

"A" Is for Apron

Ilene H. Kingsbury

PART III (*Conclusion*)

Old apron woman! Do you have to always be seen in a style so old-fashioned that we smile as you walk by?

YES, indeed! For then around my knees my children are still playing, my loving husband comes close to my side, old friends call my name.

And Clarissa mused on a night, half a century ago. Before a glowing pine-knot fire she waited with her husband for rescue in a long storm, early arrived on the summer range.

Somehow the conversation got around to tools, clothing, and uses of common things close at hand. Her husband sat whittling a chip and fell to saying that a man with a pocket knife could survive under any adversity. Not to be outdone, she defended the most useful part of a woman's apparel, her apron. All of which led to a sort of debate. Each recalled, in turn, the humorous, the tragic, the useful. Each must have won his point, for before the time began to drag, the noise of horses, sleighs, and men came over the icy air; and they were safe again in the companionship of friends.

As Clarissa recalled the apron-knife evening, her mind cleared and she could hear herself saying. . . .

I have worn them long and short, gathered and skimpy, leather and lace, linen and sailcloth, starched and limp, clean and dirty! When I walked across the plains I carried my baby brother in my apron, and when we made camp at night I changed to another one made from a torn wagon cover, waterproof, and gathered to its fold buffalo chips as fuel for our fire. Once, I had a black wool plaid apron, a sort of divided prize from a Scotch clansman, and this was as often as not a shoulder shawl for Mother, as we sat outside the wagon at sundown.

In early days I had a part of an Irish linen table cloth, just enough to make a half-cover apron; but before I had worn it twice to church, a little mother, fresh from the Old World, was bereft of her firstborn, so I offered my white linen apron for a shroud to protect the dead and comfort the living.

The gayest apron I ever owned was made from a remnant end of a red and white checkered tablecloth. The joke was how could I tell I was eating off the table or off my lap? But it was that very apron that concealed a child from prying eyes when it was trembling and afraid. How strong I felt then, with the little waif clinging to my knees, his heart pounding on my shin with a tattoo beat.

One time we camped out on a pinenut hunt, and my six-year-old fell out of a tree. The only splint we had with which to bind his broken arm was a tent stake and my apron strings. His bones mended straight and strong. Later, when someone said he really had been tied to his mother's apron strings, he laughed right out loud and didn't mind at all.

I have tethered out a child near a berry patch with my apron strings, and have had him tag along at a safe jog as I picked a pail for dinner. At least I knew where he was.

ONCE I had a leather apron, a sort of blacksmith's protection, only scaled to my size. It hung on a nail by the back door, quite near the woodbox. When the chips ran low, the chip apron came off the nail and out to the woodpile I went for a lapful. Some would say that was work for boys, for girls, or for men, instead of labor for a wife already overburdened. But I called it a choice task as I stooped to gather those pine-scented chips, each bearing the scar of an ax blow, obliquely cut. They bore the polish and pressure of utility. Their designs of rings resembled the ripples of spring water in a basin, except they were solid and were caught in annual paths which might be seen forever, even until they turned to stone.

Sometimes, as I scooped the chips to my apron, often using a large, flat shingle size for a shovel, I thought to save one — a handsome piece. Into my pocket it went, and I rested it in style on a ledge of the chimney corner. One long, indoor-weather winter, my husband took out his pocket knife and shaped the honey-toned slivers and gnarled knobs and palomino browns and golds of fragrant chips into a table top of inlaid beauty. Laughingly, he called it my chip-apron table. From wood lot, to wood pile, to wood box, to wood surface, it was a thing of glowing wonder.

Old apron woman! Your eyes grow dim. You do not walk our lanes as you did last season, and the last before that. In your plum tree shade you stay so quietly, we think you are sitting for your portrait — lace cap on head, long white apron over your knees, knotted fingers hidden in protecting folds. Are your thoughts far away to other days?

AH, child, yes — other times of stress, of sorrow, of triumph. And the theme — a piece of feminine apparel — persisted in Clarissa's thoughts as the sifted summer sun warmed her ancient frame.

* * *

Yes, those aprons had been many and varied: opaque, see-through-lace; no bib; full-gathered to shield the news of the coming of a child; serviceable to protect the only dress Clarissa had owned in four years. Always there was a pocket on her lefthand side to carry peppermints or cloves to sweeten the smile. Plain or fancy she remembered them: knit lace insertion and edging decorating the lower third, hand-stitched tucks, deep as the lace, to give it body. As the aprons wore out they were turned to good use. Swaddling clothes, petticoat, or pinafore; they fit the next one down in size and youth. No usable fragment was thrown away. Rag rugs, whose pieces once graced her spare frame, were of comfort to the feet.

These were aprons of memory. The wrinkle, the crimp, the fabric, the warp and woof, the crumple of cotton or linen — all were part of her wifery, her stewardship, her harness.

Today, in the plum tree's shade, she is wearing *The Best Apron* — always white, always worn for *Company*.

The odd thing about this Sunday

apron, the one deserving of fancy decoration (but quaintly plainest of all) was her initial in the lower left hand corner near the hem — or is it an initial?

More of a map if you look closely: a sketchy thing of a river's course or a path over the Divide. Squint your eyes: the westering sun has warmed the last stretches of earth and may dazzle you to the details.

The trek is ended. Trail Scale: 1" to 500 miles. It measures 3" along the hem.

Quilts and Mothers-in-Law

Mabel Law Atkinson

"YES, I'm looking forward to having a daughter-in-law." With a smile, Margaret Brandley answered the question put to her by one of the women quilting in the home of her friend, Midge Nelson.

It was Midge herself who shook her head and said, "Just wait till you have had one for three years. Honestly, sometimes I could take mine by the shoulders and shake her, the way she imposes on my son."

"How does he feel about her treatment of him?" Margaret Brandley was still smiling.

"Oh, he's too much in love with her yet to notice, but he will and *then!*"

"If he has endured three years of it joyfully, he'll weather the storms all right. But I doubt if storm clouds ever come. I mean dark and threatening ones," Margaret continued. "They seem so well mated."

"I just wish I had the chance to be a mother-in-law to a son's wife." Mild little Sarah Mather's eyes filled as she spoke.

The women around the quilt were silent in sympathy, for they knew she was thinking of her only son, Mark, who had died somewhere in Korea.

It was Mrs. Swain, better known as Aunt Martha, who broke the silence by saying gently, "I think I know why Margaret has no qualms about being a mother-in-law and welcoming a new daughter or a son into her family, for I have been her next-door neighbor ever since she was married." Then, speaking directly to Margaret, Martha suggested, "Why not tell us the reason you anticipate and get only joy from in-law additions to your family?"

"Do tell us, Margaret. We can quilt as we listen. I, for one, shall be grateful for all the help I can get in my new role. I so want Tom's wife to keep on loving me." It was quiet-voiced Mary Anderson, whose son had been married but two weeks, who spoke.

"And do make a production of it. Then perhaps I can see what is wrong with my daughter-in-law, or *with me.*" Midge was smiling rather wryly.

Margaret smiled warmly at them all as she began, still stitching on

the multi-colored quilt. "There's really not much to tell. It just came to me that there is an analogy between this quilt and a mother-in-law. This quilt didn't just happen, nor was its beauty achieved in a day or a week. Its tiny pieces weren't placed haphazardly and sewed together any way. They follow a certain definite pattern which took time and conscious effort in the placing of each piece as to color harmony as well as design. Care had to be taken in cutting each piece accurately, so the seams would join perfectly." Margaret turned to Midge and asked, "How long has it taken you to make this quilt top, and for whom are you making the quilt?"

"FOR myself. I've always wanted a sunburst pattern, and now, at last, I'm getting one." Midge answered the last question first, then went on, "I've been working on it off and on for over a year. At times I've been so tired of it, I've felt like chucking it in the waste bag."

"Why didn't you, I wonder?" Margaret asked softly.

"Because I could see how beautiful it would be when finished," was Midge's answer.

"It is beautiful and altogether lovely and artistic. I recall the poet's words, 'A thing of beauty is a joy forever. Its loveliness increases. . . .' "

"I hope so," was Midge's comment.

"So it is with a good mother-in-law and son or daughter-in-law relationship," Margaret continued. "Its loveliness increases as time passes, and little children weld the link stronger with their love and gentleness. But it takes much longer than a year to prepare to be a good mother-in-law. Much, much longer. The truth is, I began my preparation when my first child, a little daughter, was placed in my arms. As I lay looking at the tiny miracle of her, I prayed that someday she would know the same holy happiness I was experiencing, that she would be married to as worthy a man as her father. I knew that if she were to attain this joy, I must constantly, throughout the years, exercise all care to see that she developed in every way as a sweet, lovable, capable, and intelligent person, as a daughter of God, that she might attract the right type of men and choose for her husband a splendid young Latter-day Saint.

"As the years passed I found myself praying that some mother and father were training their son for her, as we were training our daughter for him. It was a joyous task and and my formula has worked, for she married a man to whom it is easy to be a good mother-in-law. For over five years we have enjoyed a rewarding mother-son relationship."

"That is wonderful, Margaret," said Myrtle Eaton, who sat next to her. "You haven't even needed to work specifically toward the desired result have you? Not directly with your son-in-law, I mean?"

"Oh, yes, I think you would call some of the things I did working directly, but it has all been so natural that it hasn't seemed like work at all. When Elna and Bob were engaged, I talked with Bob alone." Margaret smiled as she continued, "I remember how solemn he looked when Elna left us,

saying, 'Mother has something to say to you, Bob.' But he was soon at ease and smiling."

"What on earth did you talk to him about? Did you tell him how you expected him to treat Elna?" Midge asked with a mixture of curiosity and incredulity in her voice.

"No, I didn't even mention such a thing. I simply told him I had watched with approval the love developing between him and my girl and that I would be proud to welcome him into the family. I congratulated him on being a clean, intelligent, and industrious young man, a good Latter-day Saint, and told him he was getting a sweet, clean, and lovely Latter-day Saint wife in my daughter. That was about all. But through the years I have given him an orchid of praise whenever I have been especially thrilled over his achievements in his home with his family, in his work of making a living, and in his Church duties. Often for little things like helping Elna by feeding the baby, bathing the two little boys, or just being kind and courteous always."

"I hope you are as successful with your daughter-in-law." Midge gave this comment feelingly.

"I'm sure I shall be, for I sort of picked out Susan for Peter before he had seen her."

"Tell us all about it, my dear." Loved Aunt Martha's voice was low.

"I met Susan several months before Peter did. She came home with Bea—that's my youngest—from college for a week end. She was so gracious and lovely in every way that I found myself indulging in wishful thinking. *I did something about it, too.*

"The next summer when Peter came home on vacation, I had Bea invite her to go with us on a family picnic up the canyon. That was all I needed to do. Things progressed slowly but surely after their meeting, and now in two weeks I shall have a daughter Susan."

"Just the reaping of the harvest from the seeds you've sown throughout your children's lives," spoke up Aunt Martha gently. "I've watched you, Margaret — with each one — teaching them to be sweet and wholesome and unselfish; training them to be happy and efficient little housekeepers, farmers, future wives and husbands, fathers and mothers. You have taught them the gospel, my dear, and made it a living force in their lives. You have done your job well."

Margaret's eyes caressed her neighbor lovingly and she answered, "Dear blessed Aunt Martha!" Then turning to Midge she concluded, "That is all there is to tell. Was it enough of a production?"

It was a thoughtful Midge who answered, "Yes, Margaret. It was wonderful. Thank you, dear friend. I'm starting years too late in some things, but I shall concentrate on loving and appreciating Lisbeth from now on, and as my beginning, I'll give her this quilt when it's finished."

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions*.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by June I. Hunsaker

NORTH BOX ELDER STAKE (UTAH), CORINNE SECOND WARD PRESENTS "WOMEN OF THE NEW WORLD," AT CLOSING SOCIAL
May 26, 1959

Left to right: Lila Wright as Mrs. Noyes; Donna Smoot as Mary Rowlandson; Karen Smoot, literature class leader; Selma Yagi as Pocahontas; Leona Rasmussen as Anne Hutchinson; Ann Norman as Anne Bradstreet; Lozon Reeder as Sarah Pierrepont; Elma Carter as Margaret Winthrop.

June I. Hunsaker, President, Box Elder Stake Relief Society, reports: "This second ward of Corinne was organized this year. It is a very new ward and a small one, but the sisters are working diligently to interest their sisters and carry out the plan of the General Board. Karen Smoot, literature class leader, is a very young mother with two small babies and a 'well of energy.'"

Photograph submitted by Pauline Stevens

BIG HORN STAKE (WYOMING), BYRON WARD RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR THE SUNDAY EVENING SERVICE, March 1, 1959

Front row, left to right: Grace Stevens, organist; Kay Stevens; Dola Hoffeling; Rose Doty; Savanna Sessions; Fern Wolz; Fannie Wolz, chorister.

Back row, left to right: Pearl Ames; Ivadell Willey; Ella May Hatch; Vivian Hopkinson; Martha Wirth; Florence Tanner; Norma Hassenthaler.

Photograph submitted by Helen H. Hawkins

SPANISH FORK STAKE (UTAH) VISITING TEACHERS HONORED AT VISITING TEACHERS CONVENTION, June 3, 1959

Front row, seated, left to right: Louise Robertson; Irene Johnson; Luceen Jenkins; Tressa Yates; Rosa Warner; Ellen Fillmore; Eliza Hales; Lillian Boyack; Emma Powell.

Second row, seated, left to right: Thelma Nielsen; Belle Jorgenson; Mima Ney; Pearl Cloward; Minnie Hanks; Marguerite Taylor; Lucy Stone; Alice Lloyd.

Back row, standing, left to right: Dora Cloward; Effie Taylor; Dora Hales; Flora Pierce; Mary Simmons; Netta Sorenson; Twila Isaac; Mary Marcuson; Hannah Chapple; Tora Banks.

Helen H. Hawkins, President, Spanish Fork Stake Relief Society, reports: "All of our visiting teachers were recognized and honored at our visiting teachers convention, June 3, 1959. Each ward president introduced those visiting teachers in her ward who

had a record of thirty-six years or more of service. These women came to the front of the room, where they were each presented with a corsage. Special honors were given to Eliza Hales for seventy years of continuous service in Relief Society, and who still serves as a visiting teacher in her ninetieth year. Sister Ellen Rose Fillmore was honored for sixty-six years as a visiting teacher. These sisters were presented with a book as well as a corsage. President Joseph Y. Toronto encouraged the sisters to attend their sacrament meetings. . . . The dramatic presentation 'A Light Shining' was portrayed in drama and music. Several beautiful numbers were presented by the stake Singing Mothers under the direction of Emma Jex, with Blanche Nielson, accompanist. At the close of the program, dainty refreshments were served at beautifully decorated small tables."

Photograph submitted by Frances P. Andrus

NORTHERN FAR EAST MISSION, YOKOHAMA SERVICEMEN'S AND JAPANESE BRANCH RELIEF SOCIETY CLOSING SOCIAL, May 25, 1959

Front row, seated, left to right: Watabe Hisako and child; Suzuki Masako, Secretary, and child; Ima Hara San; Sato Shigeko, Counselor; Aramaki Toshiko, President; Kura Sawa Hiroko, Counselor; Tabata Susan.

Back row, standing, left to right: Amino Kozuko; Carol Jester; Lucille Sims; Mirian Sampson; Sasaki Masako; Madge Anderson; Myrtle Jepson, Secretary; Janice Telford, Counselor; Veda Hales; Geneel Stewart, President; child; Fern Allen, Counselor; Carol Rae Brown, missionary; Barbara Peterson; Arima Sachiko; Audrey Stevens, missionary; Tanaka Shigeko.

Seated in front are the children of the Suzuki, Watabe, Sasaki, and Jepson families.

Frances P. Andrus, President, Northern Far East Mission Relief Society, reports: "The Yokohama Branch Relief Society held their closing meeting for the year in connection with the Yokohama Servicemen's group. A delicious luncheon was prepared and served by the Servicemen's Group. The Japanese sisters prepared the dessert. These two groups have worked closely together in the past in working on bazaars and other projects, and a close friendship has developed between the American and Japanese sisters. Though the language was at times a barrier, still the spirit of friendship and love between sisters in the gospel could be felt in this gathering."

Photograph submitted by Della O. Taylor

EL PASO STAKE (TEXAS) RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, May 1959

Front row, seated, left to right: Second from the left, Iva Huish Jones, composer (with Minnie Gonzalez) of song "A New Day Dawned for Women" which was sung at the conference; fourth from the left, Della O. Taylor, President El Paso Stake Relief Society; sixth from the left, chorister Winnie H. Mortensen.

Second row, at the right: Second Counselor Mildred M. Nations.

Third row, at the left, stake organist Jennie N. Lawson; at the right, First Counselor Ida W. Jackson.

Photograph submitted by Vera R. Cantwell

SMITHFIELD STAKE (UTAH) RELIEF SOCIETY PRESENTS DRAMATIZATION "A LIGHT SHINING," May 16, 1959

Front row, seated, left to right: Alta Allen, as the voice of President Belle S. Spafford; Burdetta Harris, a ward Relief Society president; Mary Gregory, a grandmother; Adeline Done, her daughter; Anna Brough, as a stranger; Livina Done, daughter-in-law.

Back row, standing, left to right: President Hazen Hillyard, Smithfield Stake, representing the voice of the Prophet Joseph Smith; Roma Low, who presented the introduction; Arlene Rigby, a ward first counselor; De Vonna Rindlisbacher, a ward second counselor; Shirley McQueary, honored as being the youngest visiting teacher

present; Emma Olney, honored for being a visiting teacher since 1904. Velda Rasmussen, narrator, was absent when the picture was taken.

Vera R. Cantwell, President, Smithfield Stake Relief Society, reports that the following renditions were presented by the Singing Mothers: "How Beautiful Upon the Mountain," by the Third Ward; "Sweet Is the Work, My God, My King," by the Amalga Ward; "The Spirit of God Like a Fire Is Burning," by the First Ward; "More Holiness Give Me," by the Fourth Ward.

Photograph submitted by Louise S. Brooks

HAWAII MISSION, KAUAI DISTRICT RELIEF SOCIETY PRESIDENCY AND OFFICERS DISPLAY HANDWORK

Front row, seated, left to right: Second Counselor Sarah Santos; President Ruth Yorkman.

Back row, standing, left to right: chorister Jane Goo; First Counselor Anne Moa; literature class leader Mary Ann Soong; Secretary-Treasurer Carolyn Kalauano; *Magazine* representative Eleanor Battad; social science class leader Lily Ticala.

Louise S. Brookes, President, Hawaii Mission Relief Society, reports: "In the picture there is a display of woodrose corsages, as well as the 'chicken feather' leis which are made for the 'lauhala' hats. These leis are dyed beautiful colors and are very attractive.

"In the Hawaii Mission for the past year we have been working very hard on the project of having every member of the Relief Society learn each step in the art of Hawaiian quilt making, as it was becoming a lost art. We are very happy to say that some of our districts have reported 100 per cent in having a quilt in each home, and those not having reported as yet have their quilts underway. . . . It takes the tutoring of the older sisters in this art to teach the younger ones, and they have responded so well that I am sure it will be carried on by all now.

"We are very fortunate in having the 'lauhala' weaving in the mission. Several of the branches have made the mats and runners for their chapels as well as their Relief Society rooms. Of course, we would like to mention the beautiful and colorful 'muumuus' that all the sisters make and sell at the bazaar."

Photograph submitted by Jessie S. Baldwin

SNOWFLAKE STAKE (ARIZONA) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE

Standing, center front: Anella Hall, organist, and Edna Smith, chorister. Jessie S. Baldwin is president of Snowflake Stake Relief Society.

Photograph submitted by Elva F. Richins

SUMMIT STAKE (UTAH) OLDEST AND YOUNGEST VISITING TEACHERS HONORED AT CONVENTION, April 12, 1959

Left to right: Charlotte Beard, ninety-three years old, oldest visiting teacher in Summit Stake, has served for sixty-five years; Louise B. Judd, one of the youngest visiting teachers in Summit Stake, who presented a lovely corsage to Sister Beard.

Elva F. Richins, President, Summit Stake Relief Society, reports: "A highly successful visiting teachers convention was held, April 12, 1959. Theme of the convention was 'A Light Shining.' Special recognition was given Sister Charlotte Beard of Henefer for her sixty-five years of visiting teaching. Louise Judd of Hoytsville, one of the youngest teachers in the stake, presented Sister Beard with a beautiful corsage. Also honored were those sisters who had served forty years or more: Susannah Fowler, Henefer; Ada Wilde, Nellie Wright, and Susie Wilde, Coalville; Mae McQueen, Emma Pace, Caroline Sargent, and Della Winters, Hoytsville; Arletta Davis, Wanship. The convention was directed by the stake Relief Society presidency: Elva Richins, President, and her Counselors Thelma Brown and Maxine Wright. The stake visiting teacher message leader is Margaret Richins."

Photograph submitted by Ruby M. Dobbins

PALO ALTO STAKE (CALIFORNIA) RELIEF SOCIETY PRESENTS "BLOSSOM TIME IN MUSIC AND FASHIONS," April 24, 1959

Left to right: Commentator Colette Taylor, Palo Alto Second Ward; Lisa and Wendy Watts; Yvonne Pendleton; Zella Wood Clearly as the bride. Miss Clearly made her own dress and was married shortly after this occasion; Donna Smith; Carol and Sharon Spencer. The models are from Sunnyvale Second Ward.

Ruby M. Dobbins, President, Palo Alto Stake Relief Society, reports: " 'Blossom Time in Music and Fashions' was the title of the gala affair presented by the Palo Alto Stake Relief Society, April 24, 1959, climaxing a rewarding year. The stake Singing Mothers, directed by Ann Thomas, presented a lovely musical carrying out the theme 'Blossom Time.' The fashion show under the direction of stake Work Director Counselor Dagna Wheatley, and stake work meeting leader Dorothy Muir, was participated in by all six wards of the stake. Modesty in dress was the keynote. All creations shown were made by the sisters of the stake. In some instances young girls made and modeled their own frocks. The fine workmanship, styling, selection of fabrics and colors by the sisters was truly inspiring. The hall, beautifully decorated in boughs of spring blossoms, was filled to everflowing by a most appreciative audience. Dainty refreshments were served by the stake Relief Society board. We are extremely proud of the achievemnts of the sisters in the stake."

They Shall Find Peace

Leslie Savage Clark

They shall find peace who spend their days
Where mountains crowd the sky,
Where peaks catch dawn's first radiance
And dusk's blue shadows lie.

They shall find peace where twisted pines,
Undaunted by the scars
From sleet or lightning bolt, still keep
Their covenant with stars,

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 20—Spiritual Creations

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Section 29:30-50)

For Tuesday, January 5, 1960

Objective: To indicate the importance of fundamental gospel teachings given to Adam relating to the Lord's spiritual creations, and some of their implications.

UNDERSTOOD in relationship to the material of the lesson last month, we shall see that this lesson, dealing with some of the first principles of the plan of salvation, has a very definite bearing upon man's present and eternal welfare.

Spiritual and Temporal Existence

In last month's lesson we learned, among other things, about a judgment to come upon the righteous and the wicked. Verse 30 of Section 29 points out that we should remember that all of the blessings for the righteous and the condemnation upon the wicked have not been made known.

Most important for our consideration is the fact stated in verses 31 and 32:

> For by the power of my Spirit created I them; yea, all things both spiritual and temporal—
>
> First spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work (D & C 29:31-32).

When the Lord revealed that his creations were both spiritual and temporal and that the spiritual was first, a most significant truth was given. At this early period in the restoration of the gospel, the faithful members of the Church were being told something about their life before this earth was organized. About three years later (1833), the Lord also made known that Jesus was the Firstborn of his children and the rest of the human race was in the beginning with the Father. (See D & C 93:21, 23).

Jesus Is Our Elder Brother

Because Jesus was the Firstborn in the spirit, or the eldest of God's children, he is our Elder Brother. It

seems imperative that, as Latter-day Saints, we understand the greatness of the Redeemer as compared with the rest of our Father's spirit children. This difference is brought out by the following statement of the First Presidency and the Council of the Twelve issued June 30, 1916, as follows:

There is no impropriety, therefore, in speaking of Jesus Christ as the Elder Brother of the rest of human kind. That He is by spiritual birth Brother to the rest of us is indicated in Hebrews: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:17). Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the oldest or firstborn; (2) of His unique status in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified, Father; (3) of His selection and fore-ordination as the one and only Redeemer and Savior of the race; and (4) of His transcendent sinlessness.

Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them. He is The Son, as they are sons or daughters of Elohim (James E. Talmage, *Articles of Faith*, pp. 472-473).

Man's Pre-Earth Life

Whereas, the Christian world teaches that the individual's first creation, or birth, was temporal without a spirit life before entry into this mortal world, the gospel of Jesus Christ in its fulness gives a true understanding of man's divine origin.

The doctrine of man's spiritual creation is explained in a statement issued by the First Presidency composed of Joseph F. Smith, John R. Winder, and Anthon H. Lund:

Adam, our great progenitor, "the first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of the pre-existence, — revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner ("The Origin of Man," *Improvement Era*, Vol. XIII, November 1909, page 80).

Animal and Plant Creation

Not only was man created in the spirit first, but also the rest of God's creations. The revelations speak of this spiritual creation as including vegetation and animal. How clearly this is spoken of in these verses:

And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air (Pearl of Great Price, Moses 3:5).

. . . that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created (D & C 77:2).

Creations Are Eternal

From the scriptures we learn some important truths relative to

the creations of God: (1) they constitute an *organizing* of already existing *eternal* material (See D & C 131:7); and (2) that his creations will therefore continue to exist as a part of the resurrection. (See D & C 29:23-25.) These truths are pointed out in the statement made by the First Presidency:

By His almighty power He organized the earth, and all that it contains, from spirit and element, which exist co-eternally with Himself. He formed every plant that grows, and every animal that breathes, each after its own kind, spiritually and temporally — "that which is spiritual being in the likeness of that which is temporal, and that which is temporal in the likeness of that which is spiritual." He made the tadpole and the ape, the lion and the elephant; but He did not make them in His own image, nor endow them with Godlike reason and intelligence. Nevertheless, the whole animal creation will be perfected and perpetuated in the Hereafter, each class in its "destined order or sphere," and will enjoy "eternal felicity." That fact has been made plain in this dispensation (D & C 77:3) ("The Origin of Man," *Improvement Era*, Vol. XIII, November 1909, page 81).

Spiritual and Temporal

Basic to much of Latter-day Saint teachings concerning how the spirit sons and daughters of God should understand the way they should live in mortality is found in these verses:

Speaking unto you that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual (D & C 29:33-35).

An understanding of many of the revelations which follow for study in these lessons is based on the proper interpretation of the foregoing truth. Commandments to build houses, sell or retain property, and other similar activities will engage our attention later. These activities are the basis of many of the accomplishments of our people and also for what may be done in the future. These statements from some of our leaders of the past express the Latter-day Saint point of view:

Brigham Young:

With God, and also with those who understand the principles of life and salvation, the Priesthood, the oracles of truth and the gifts and callings of God to the children of men, there is no difference in spiritual and temporal labors — all are one. If I am in the line of my duty, I am doing the will of God, whether I am preaching, praying, laboring with my hands for an honorable support; whether I am in the field, mechanic's shop, or following mercantile business, or wherever duty calls, I am serving God as much in one place as another; and so it is with all, each in his place, turn and time (*Journal of Discourses* 13:260).

Joseph F. Smith:

You must continue to bear in mind that the temporal and the spiritual are blended. They are not separate. One cannot be carried on without the other, so long as we are here in mortality. . . .

The Latter-day Saints believe not only in the gospel of spiritual salvation, but also in the gospel of temporal salvation. . . .

The work that we are engaged in is not designed to be limited by the spiritual necessities of the people alone. It is the

purpose of God in restoring the gospel and the holy Priesthood not only to benefit mankind spiritually, but also to benefit them temporally (*Gospel Doctrine*, 6th Edition, pp. 208-209).

Adam and the Devil

In continuation of our study of "first things" as they are made known in this important revelation, we have our attention drawn again to the pre-earth life.

The "origin" of Satan's rebellion, the number of the spirits who followed him, the fact of free agency as a principle in the pre-existence, the eventual home of the devil's miserable horde, and the place of his operations in the lives of us mortals, are all indicated in these verses:

> And it came to pass that Adam, being tempted of the devil — for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency;
>
> And they were thrust down, and thus came the devil and his angels;
>
> And, behold, there is a place prepared for them from the beginning, which place is hell.
>
> And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet (D & C 29:36-39).

Adam and the Fall

It should be apparent to all Latter-day Saints that basic to an understanding of the purpose of life is an acceptance of the account given in the scriptures that Adam was a real historical person, and of the rebellion of Satan. (See Abraham 3:23-35; Moses 4:1-4.) Adam's place in the plan of salvation is such an important one that it was formulated in the heavens before the foundations of the earth were laid. It seems that Adam's place in the divine plan was necessary that there be an opportunity for making possible the union of the spirit of man and a mortal body. What is called the fall of Adam is but a means of giving further opportunities for the progression of the spirit sons and daughters of God. We obtain knowledge from this modern revelation of what happened to Adam as a result of his partaking of the forbidden fruit and also of the effect of that act upon his posterity. It is declared that Adam "became subject to the will of the devil, because he yielded unto temptation" and:

> Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart ye cursed.
>
> But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.
>
> And thus did I, the Lord God, appoint unto man the days of his probation — that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;
>
> And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not;
>
> For they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey (D & C 29:41-45).

With these scriptures before us, we see that in yielding to temptation Adam became subject to two penalties: (1) spiritual death, or banishment from the presence of God, and (2) temporal death, or separation of his spirit and mortal body.

In the process of time Adam died the temporal death. By breaking the commandment, he became mortal and subject to sin; therefore, he could no longer remain in the presence of God.

So it is with us, Adam's posterity; we die the temporal death, and we also become spiritually dead when we transgress God's commandments after the age of accountability, which is eight years. In order that Adam and his posterity might know of the way they might become spiritually alive and become prepared to enter into the Lord's presence, revelations were given to Adam by angels. The gospel plan was available to them that they might exercise faith in Jesus, the Only Begotten of the Father. Through the atonement wrought by the Savior, man is rescued from the grave to immortality; and, if he has been faithful to the covenants received in the gospel, he may enter into his exaltation, or eternal life. But for those who do not repent, either in this life or in the spirit world, they must remain spiritually dead. (Subsequent lessons will deal with the salvation of mankind.)

In this revelation, it is pointed out that those that believe not will go to eternal damnation and cannot be redeemed from their spiritual fall, because they do not repent.

This is called the second death, and is not to be understood as a separation of spirit and body after being resurrected.

Children and the Fall

Death of the body comes to all by reason of the fall of Adam. Death is as essential as is birth in the eternal plan. (See Moses 6:59.) It ". . . hath passed upon all men, to fulfil the merciful plan of the great Creator . . ." (2 Nephi 9:6). Many who travel through life suffer pain, sorrow, and the vicissitudes of mortality. Often the mortal body becomes decrepit and worn out. At times there seems to be little reason for continued existence, but in the plan of our Eternal Father there is reason.

The problem which is often brought to parents' attention so forcefully is the death of a little child or the inability to bring a child into mortal life after once the biological processes of growth have begun. These are problems for which we do not yet have full and complete answers. We do know, as believers in the scriptures, that the Lord has declared little children to be blameless before him. They come into this life innocent (D & C 93:38). Therefore, the fall of Adam does not affect their relationship to their salvation before the Lord. The Lord has also made known that:

> But behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;
>
> Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me;
>
> For it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand

of their fathers (D & C 29:46-48 cf., 74:7).

The atonement of Jesus Christ redeems little children whereby they do not need the ordinance of baptism for their salvation. (See Moroni 8:11-20.)

Those parents who lose a child before the age of accountability, or eight years (See D & C 68:25), may be assured as to its salvation in the celestial kingdom. Concerning this, the Lord made known to Joseph Smith ". . . that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven . . ." (*D. H. C.* 2:381). If one will keep before him the truth that the most important thing in life for those little ones, and for us, is life itself, the taking of a mortal body whereby there is assured a resurrection of the body joined with the spirit eternally, much of the sting of death is removed.

Prenatal Death

Closely associated with the problem of life and its importance in the plan of salvation is the time when the spirit enters the body, whether before birth or when the breath of life is taken at birth. If the spirit enters the body before birth, then we would believe that the resurrection will come to the so-called "still-born."

In an article by the First Presidency, consisting of Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose, we find this statement:

> True, it is that the body of man enters upon its career as a tiny germ or embyro, which becomes an infant, quickened at a certain stage by the spirit whose tabernacle, it is, and the child, after being born, develops into a man ("The Origin of Man," *Improvement Era*, Vol. XIII, November 1909, page 80).

In other words, the answer to the problem is indefinite, and no attempt was made by the First Presidency to answer whether the spirit enters the body before or after birth. On the other hand, opinions have been expressed, and they should be known as opinions, but, in the main they express hope and encouragement to parents.

Mentally Retarded Persons

The revelation we are studying ends with these words:

> And, again, I say unto you, that whoso having knowledge, have I not commanded to repent?
>
> And he that hath no understanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen (D & C 29:49-50).

Those persons who are deficient mentally, having not understanding, seem to be in the same relationship as children — blameless before God. As children, they do not require the ordinance of baptism for their salvation, but they are in the hands of the all-wise Father. They apparently are in the class who are "without the law." Of these the prophet Mormon wrote to his son Moroni:

> For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing (Moroni 8:22).

Unto whom much is given, much is required, but unto whom little is

given, little is required, is the letter and the spirit of the scriptures.

Questions for Discussion

1. What is the meaning of the title "Elder Brother"?
2. Discuss four ways in which Jesus is greater than the rest of mankind.
3. Discuss: The doctrine of the preexistence of man helps me to understand many of the problems of life.
4. Express the Latter-day Saint understanding of the temporal and spiritual phases of life.
5. What is taught in this lesson concerning Satan?
6. What effect did the fall of Adam have upon Adam?
7. How did Adam's fall affect us?
8. What effect does the fall have upon little children?
9. In terms of this lesson, what is the meaning of this statement: "Unto whom much is given, much is required, but unto whom little is given, little is required"?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 20—"Therefore, He That Lacketh Wisdom, Let Him Ask of Me, and I Will Give Him Liberally and Upbraid Him Not" (D & C 42:68).

Christine H. Robinson

For Tuesday, January 5, 1960

Objective: To show that wisdom comes from God, and unless we keep his commandments, regardless of our learning, we cannot gain wisdom.

SINCE the beginning of time, man's greatest need has been for wisdom. The progress of mankind has depended upon the wisdom applied in the solution of its great and small problems and decisions.

There has never been a period in history when actions and solutions, guided by wisdom, are more important than they are today. Man has made great progress in the acquisition of knowledge. Yet, with all of his knowledge, problems have mounted and multiplied until the decisions with which we are now faced are of such magnitude that, perhaps, our very existence depends upon their solution.

What is wisdom? The prophet Job provides an interesting insight into its meaning. He said, ". . . Behold, the fear of the Lord, that is wisdom . . ." (Job 28:28). Solomon said, ". . . the Lord giveth wisdom . . ." (Proverbs 2:6). The first step in understanding the nature of wisdom is to recognize that it comes from the Lord and is available only to those who live his commandments.

The dictionary defines wisdom as the ability to judge soundly and deal sagaciously with facts as they relate to life and conduct. It involves intelligent discernment and judgment.

We should fully understand that knowledge in and of itself is not wisdom. Wisdom consists in the right use of knowledge. This implies knowledge used righteously in

full application of the teachings and commandments of the Lord.

How can we gain wisdom? Again, the scriptures give us the answer. In The Book of Mormon, the prophet Jacob declared:

> . . . When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness . . ." (2 Nephi 9:28).

The apostle Paul, in writing to the Corinthians, said, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II Cor. 3:5).

To gain wisdom, then, we must gain knowledge on the foundation of spirituality and righteousness. This means that we must hearken to the counsel of the Lord. We must study and pray diligently, having faith that, if we work conscientiously, depending upon the Lord, he will add to our knowledge, wisdom.

The most wonderful example of the application of The Doctrine and Covenants' message in respect to wisdom is the action taken and the marvelous results experienced by the Prophet Joseph Smith. He lacked wisdom on a most important subject. He wanted to know which of all the churches was the true one. Reading in the Bible in the Epistle of James, he discovered the passage similar to the one in The Doctrine and Covenants. The apostle James said:

> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (James 1:5).

We are all acquainted with the wonderful manifestation that resulted. This application of simple, pure faith was the starting point of the great and marvelous work that is the wonder of the world. These inspired words, put into action by Joseph Smith, gave him power to rise to heights of intelligence and wisdom and supplied him with the divine help which enabled him to serve as an instrument in the Lord's hands through which his Church was restored.

The ancient King Solomon said:

> Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold (Proverbs 3:13-14).

Certainly, each of us has a constant need for wisdom. Let us remember that it is an attribute of God which he generously shares. However, each of us must first seek it with full faith that the Lord will give it liberally and "upbraid him not."

Open the Door of Your Heart

Grace Ingles Frost

Open wide the door of your heart,
And cast away the key,
That the light of love may enter in
And create charity.

Work Meeting—Physical Safety Factors in the Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 4—Household Hazards

Charlotte A. Larsen

For Tuesday, January 12, 1960

Objective: To recognize and correct hazards in the home.

"THE American home should have ample space for happy, healthful, spiritual family living — but no room for accidents." Mothers shoulder the major responsibility for the safe environment, safe maintenance, and the safe attitudes of their children, their menfolk, and themselves. When we learn that home accidents cause about one-third of all the accidental deaths, and about fifty per cent of the injuries, it becomes apparent that something must be done to prevent home accidents.

Accident Prevention a Major Issue

The importance of preventing accidents in the home has been regarded as such a major issue that grants were made by the W. K. Kellogg Foundation, in 1953, to eight states to study the home accident problem and take steps to improve the situation.

United Effort Can Prevent Accidents

A story is told about a small child who was lost in the wheat fields of North Dakota. The parents were frantic from looking for their child in the maze of wheat acreages and called on the neighbors for assistance. An alarm was sent out, and the farmers responded from all neighboring communities to aid in finding the lost child.

Finally, someone said, "Let's join hands and make a great big circle as we search." The several thousands of people joined hands to form a circle and covered all the area in that vicinity. The child was found sleeping in the wheat fields. This was brought about because people themselves decided to join hands in an attempt to find the lost child.

The same thing holds true in our attempting to prevent the loss of life. The more we join hands as interested mothers, the greater the possibility we have of reducing the loss of life from accidents and fires.

Safe Environment— How Do We Get It?

Each of us has the responsibility to ask himself — is our home unsafe? What can I do about it?

Check your own residence. You may be surprised at how many booby traps you maintain.

It is apparent that there are three necessary procedures for making a home safe:

1. Safety awareness on the part of people in the home.
2. Thorough and intelligent studies of the why's and wherefore's of home accidents.

3. Homes engineered for safety.

According to Dr. Oakley Gordon of the University of Utah Psychology Department, the main cause of accidents is from hurrying. The following table shows why accidents happen: 35% by hurrying; 22% not paying attention; 11% excitement, not including hurry or anger; 11% doing wrong thing but knowing better; 7% doing wrong thing but not knowing better; 8% wanted to do it, no apparent reason, just wanted to; 4% in anger; and 2% attention-getting or showing off.

Falls

Falls account for more accidental deaths and injuries than any other cause, with the exception of traffic. Falls are due to unsafe things, such as: makeshift ladders; overexhaustion; overwaxed floors; spilled liquids on floors; cluttered stairways—skates, marbles, scatter rugs; curled edges of linoleum or frayed carpets; heavy lifting; poor furniture arrangement; painted porch steps and walks; slipping on bathtub; open stairways; and dark passageways.

More fatal falls occur in the bedroom than anywhere else in the home. The biggest reason for this is that folks get out of bed at night, half asleep, and stumble over the chair or trip on a rug and fall. This is particularly true of older people. The use of a bed lamp or flash light will prevent many an accident.

Ways of Prevention

Do your household reaching and climbing on a steady, sturdy ladder with treaded steps, don't over-reach, but move the ladder.

If you are going to wax the floors, use a non-skid wax. Apply floor wax in a thin coat and buff it thoroughly to make it less slippery.

Keep stairways uncluttered and well lighted — skates and marbles on steps could result in serious injury.

Have handrails for three or more steps.

Make it a rule to wipe up any grease, water, or peelings spilled on the kitchen floor as soon as you notice them.

Make sure your throw-rugs are anchored with rubber matting, or finished on the back with a non-skid treatment.

Tack down all curled linoleum or frayed carpets. If you must paint your porch-steps, use an outdoor or rough finish paint or use rubber guards on each step. Place a rubber mat in the bathtub and make sure that there is a strong bar along the wall to grasp.

Heavy lifting may be responsible for falls and injuries. To lift a heavy object, get close to it, bend the knees, keep the back straight, and put one foot slightly ahead of the other. Bending from the waist may cause a strained back or rupture.

Remember the stairway to the basement should never be used to store brooms, mops, and other articles.

A common hazard in the home is the enclosed stairway having a door at the top which swings in over the stairs. This action has the effect of allowing one to enter without realizing the stairs are there, and causing one proceeding up the stairs to step back down to allow the door to open. The door should always swing out away *from* the stairs, causing one to pause in opening the door to enter the stairway, and allowing the person proceeding up the stairs to exit without having to step back down a step or two to allow the door to open.

Questions

1. How long has it been since you have checked on possible booby traps in your home? What corrections have been made?
2. Name some of the main causes of accidents in the home.

Literature—America's Literature—
A New Nation Speaks

Lesson 12—Two Early American Quakers: Penn and Woolman

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 123-127)

For Tuesday, January 19, 1960

Objective: To understand more fully the Quaker contribution to the American mind and culture.

THOSE thousands on thousands of early colonists who came only for gain either fulfilled their hopes or failed. In either case they disappeared without great written evidence that they were ever here. It was those who came to the new world and spent their lives here in fulfillment of their own political or religious idealisms who made significant contributions to our literature. Because we devoted several lessons to the Massachusetts Bay Colony and none to other religious settlements, it might be assumed that before the Revolutionary War no others were important. In a partial sense this is true. Branchings from Massachusetts settled all the states north of New York save Rhode Island; the New Amsterdam Dutch wrote only in their own tongue; the Catholics in Maryland and Delaware remained an isolated island, while the shaping word-trends swept onward past and round them. The Southern gentlemen were for the most part Anglicans; they read and wrote as whim dictated, some of them quite widely, but in their writings their religion was not important. For the only religious writing of enduring value outside the Puritan tradition, we must turn to the Quakers.

Quaker Colonies

During the eighteenth and nineteenth centuries New York became the commercial leader of the United States, Boston, the cultural, but, at the time of the Revolution, Philadelphia combined within herself both qualities. Known as the "London of America," she was one of our first great culture-cities, and the first to be laid out in blocks with wide streets. Although the Quakers, through their most liberal attitude toward peoples of all faiths or no faith, ceased to have a majority within the city as early as 1700, Quakers were long predominant in the vicinity, and to this day have a concentration of their membership, small though it is, within what sometimes have been called the Quaker Colonies: New Jersey, Delaware, and Pennsylvania. It was their beliefs, as stated by William Penn, which were largely responsible for the early thriving and dominant influence of Philadelphia throughout the new Nation.

William Penn (1644-1718)

Born in 1644 to Sir William Penn, admiral of the royal navy, just six years after the Society of Friends was founded by George Fox, young William was reared amid luxury and high society. Educated at Oxford and in law in Lincoln's Inn, London, he was expelled from Oxford for worshipping with non-conformists; while there he sympathized with Quakerism. His father worried about his dissenting religious view and sent him to France to absorb its gentlemanly way of life. Later, while in Ireland administering his father's estates, he again learned of Quakerism, became a zealous member, and was soon imprisoned for publishing heretical religious tracts. The most important of his books was *No Cross, No Crown*, containing a defense of Quaker doctrines and an attack on the loose living of the Christian clergy.

In 1670 he used his inherited wealth to establish a Quaker settlement at Burlington, New Jersey. Eleven years later, in 1681, King Charles II gave him a grant of twenty-eight million acres of land, the largest ever given one individual, in payment of a debt of sixteen thousand pounds the Crown owed his father.

In 1671 and 1677 young William had visited the lower Rhine region. Appalled at the suffering among tradesmen and their families caused by the political and financial exploitation of their rulers, he encouraged them to emigrate to his lands in America, "there to earn a good livelihood and worship as they pleased among men of universal spirits who understand the promotion of a just government among a plain and well-intending people."

When he received the Pennsylvania grant (named by the King in honor of Penn's father—Penn had suggested Sylvania), the Dutch and German immigrants came in large numbers, founding Germantown and becoming known familiarly as the "Pennsylvania Dutch." Though he spent only four years in his colony, Penn's "Holy Experiment" was one of the most successful of colonial times, largely because it was well-planned and because Penn's tolerance made it America's earliest "melting pot," second only to New York City. It was Penn's desire that not only Jews, but the universally hated Catholics as well, be admitted as voting members of the community, which they were. No church, not even Quakerism, was given preference, and every man could own property, vote, and hold office.

Quakerism Versus Puritanism

In many beliefs and practices Quakerism and Puritanism resemble each other. While primarily Penn established his "Holy Experiment for the Lord's sake," he also hoped to blend practical things of life with the spiritual, not so much to build houses and factories "as to erect temples of holiness and righteousness, which God may delight in." For Quaker, as Puritan, laziness was a great sin. Similarly, Penn condemned plays, dancing, music, and painting as sensualities detracting from the purity of the Bible's message. He emphasized character and honesty as the best assurance of success and government, for if "men are good the government cannot be

bad; if it be ill, they will cure it."

George Fox taught that each man had direct access to God, and that "each man should be his own priest." Those attuned to God can receive his illumination or "Inner Light" which gives them guidance and peace. From such a concept of man's relationship with God three fundamental differences from Puritanism arose: (1) Quakers believe in complete separation of church and state. Man's religious conscience is sacred, and not to be intermixed with such worldly affairs as government and economics. (2) Education for the Quakers should be most practical, and derived from the greatest of all books: Nature. Because formal education brought truth to the student at secondhand it was somewhat suspect, even by Penn himself, a university-trained man. Where the Puritans honored intellectual discipline, reason, and logic, Quakers honored intuitive knowing: "God stands in no need of human learning." (3) While Puritans feared toleration, Quakers, with equal vigor, feared intolerance. Said Penn:

> And truly it is high Time, that Men should give better Testimony of their Christianity; for Cruelty hath no share in Christ's religion, and Coertion upon Conscience is utterly inconsistent with the very Nature of his Kingdom . . . no man, nor number of men upon earth, hath power or authority to rule over men's consciences in religious matters. . . . God hates persecution.

Believing that only God can know each man's heart, Quakers taught that no man may tell anyone else how to believe or worship, since "God will not give his honor to another." This principle also explains the Quaker attitude of humanitarianism toward the ills of society, and their gentle affection toward both Indian and Negro.

Some Fruits of Solitude

Published anonymously in 1693, this collection of Penn's maxims was written while he was in jail for publishing his religious beliefs. Though space permits inclusion of but a few quotations, it is fitting that from Penn's own words we learn of his gentleness, wisdom, practicality, and deep belief.

> 59. Eat therefore to live, and do not live to eat. That's like a Man but this below a Beast.
>
> 60. Have wholesome, but not costly Food, and be rather cleanly than dainty in ordering it.
>
> 72. All Excess is ill; but Drunkenness is of the worst Sort: It *spoils* Health, dismounts the Mind, and unmans Men: it reveals Secrets, is Quarrelsome, Lascivious, Impudent, Dangerous and Mad: In fine, he that is Drunk is not a Man; because he is so long void of Reason, that distinguishes a Man from a Beast.
>
> 85. Men are generally more careful of the Breed of their Horses and Dogs than of their Children.
>
> 87. O how sordid is Man grown! Man, the Noblest Creature in the World, as a God on Earth, and the Image of him that made it; thus to mistake Earth for Heaven, and Worship Gold for God!
>
> 106-107. Friendship . . . is a Union of Spirits, a Marriage of Hearts, and the bond thereof Virtue. There can be no Friendship where there is no Freedom. Friendship loves a free Air, and will not be penned up in streight and narrow Enclosures. It will speak freely, and act so too. . . .
>
> 227. Art is Good, where it is beneficial. Socrates wisely bounded his Knowledge and Instruction by Practice.
>
> 551. Did we believe a Final Reckoning and Judgment; or did we think enough of what we do believe, we would allow more Love in Religion than we do; since

Religion itself is nothing else but Love to God and Man.

554. Love is indeed Heaven upon Earth; since Heaven above would not be Heaven without it: For where there is not Love; there is Fear; but perfect Love casts out Fear. And yet we naturally fear most to offend what we most Love.

While most of these statements lack the beautiful cadence or the condensed power of literature, they are well-turned, while as a selective group they yield a true insight into the Quaker mind and heart.

John Woolman (1720-1772)

"Simple plainness, for the glory of God," might well have been the motto of this devout Quaker, whose life corresponds so closely to the dictates of his "Inner Light," and whose plain yet pictorial style of writing blends with its content to make an organic whole, and, therefore, enduring literature. Such "inward purity and grace" as glow forth from the pages of his *Journal* may be accepted as justly representing his own inward qualities of religious experience. The spiritual reality of the man, whether we are recalling his life of worldly renunciation and selfless missionary service or the restrained, smooth style which characterizes his writings, has made him a classical Quaker, and a most apt representative to us, both of his sect and of his time.

He reduced his life (which was his religion) to its lowest common denominator, and in gentle sincerity pleaded with his fellow Quakers to do likewise. His denominator was that quotation from Jeremiah to Baruch, his scribe, which Woolman quotes in his *Journal* as he discusses the right, plain way of living: "Seekest thou great things for thyself? Seek them not."

Early Life

Born and reared on a New Jersey farm some twenty miles from Philadelphia, Woolman's quiet Quaker family taught him to follow the Bible and the promptings of his "Inner Light," and to believe in the evil of war and all cruelty, the brotherhood of man, and the meaningless vanity of vanity in dress and social distinction, and the blasphemy of taking any oath. As his movingly simple account of his youth tells us, he loved to read the Bible, after age twelve never spoke harshly to his parents; however, he came to enjoy wanton company, and, then, realizing the error of his ways, he prayed for spiritual guidance "until I felt that rise which prepares the creature to stand like a Trumpet, through which the Lord speaks to his flock." He came to realize within himself, as in all men, a double quality: an animal selfishness and love of fleshly things, and the divine "Seed" or particle of God. It was man's duty to magnify this immortal Godness within him through self-discipline of tongue and action until it not only dominated his life, but became it.

Thus Quakers worship by being silent together and by distrusting impetuous emotion, particularly the "Spirit of Fierceness" which causes malicious gossip, social cruelties, financial greed and ruthlessness, and finally wars.

Woolman's self-mastery was so complete that his Inner Light became the dearest companion of his bosom; in his *Journal* he records how he knew within himself that he

"uttered words from an inward Knowledge that they arise from the heavenly Spring." Thus triply armed, he was ready to act on his conviction that:

> . . . true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learn to exercise true justice and goodness not only toward all men but also toward the brute creatures (Text, page 126).

A successful tailor at twenty, his prosperity worried him: if his present trend continued, he might come to love money and success more than God and his fellow men. Enjoying the competent skill of his fingers when asked to make practical clothing, he came to loathe working on fancy gowns and coats which, he felt, could only flatter the "creaturely" impulses. Finally Woolman could no longer practice his tailoring trade and maintain inner peace, so objectionable did he find the pursuit of wealth and the symbols of wealth people sought after with such unholy passion. Woolman believed that men should seek after spiritual wealth by doing good to their fellows in mortality. So firmly did he abhor worldly display and the labor necessary to creating it, that on his trip to England he traveled steerage, since he "observed sundry sorts of carved work and imagery" decorating the better-class cabins. Finally, in complete contrast to Puritan philosophy (and that of some of his wealthy fellow-Quakers) he renounced all allegiance to the usual pattern of wealth-seeking:

> Wealth desired for its own sake obstructs the increase of virtue, and large possessions in the hands of selfish men have a bad tendency, for by their means too small a number of people are employed in useful things, and some of them are necessitated to labor too hard . . . (Text, page 124).

Woolman, Self-Appointed Missionary

Practicing tailoring intermittently, Woolman was also a scrivener, or copier of public records, yet so strongly did he oppose cruelty or ungodliness in human relations that he refused to copy bills of sale for slaves. Once he attained his mature conviction that slavery was one of the greatest evils in God's eyes, he gave up the use of sugar, since it was a product of slave labor in the West Indies. On his own time and at his own expense, he visited Quakers throughout the thirteen colonies to advocate a policy of kindness and fairness toward the Indian, and against the practice of slavery. So successful was he that Rufus Jones, probably the strongest Quaker leader of the twentieth century, gives John Woolman the credit for first causing wealthy Quakers to give up their practice of slavery. His opposition to slavery was not caused by possibility that the slaves might be mistreated, but that it tended to extinguish the idea of God, not only within the slave but even more within the heart of the slaveholder. In his book *A Plea For the Poor*, published in 1763 in his forty-third year, he opposes oppression—oppression of oxen by overloading and overworking them; oppression of Negroes by keeping them enslaved; oppression of the poor by overcharging them, for if our great concern is to lay up riches, and therefore our demands toward the poor:

. . . are such as requires greater Toyl, or application to business in them, than is Consistent with pure Love, we invade their rights as Inhabitants of that World, of which a good and gracious God is proprietor, under whom we are Tennants.

Woolman's Prose Style

Increasingly in his later maturity John Woolman believed as he practiced, that if a thing is not useful it cannot therefore be good. His literary style incarnates this belief, being so plain as to seem at times almost austere. However, since most of his manuscript he revised with considerable care, such an effect of direct simplicity must have best expressed his personality. George Fox had written, "Use plainness of speech and plain words"—to express a plain, simple devotion to God. Woolman's words achieve their classic beauty from their calculated simplicity, not only of tone, but of content. The organic blending of container with contained is the source of his literary power, best seen in excerpts from his *Journal*. Read aloud several times, his first sentence sets the tone of belief and inner peace:

I have often felt a motion of love to leave some hints of my experience of the goodness of God; and pursuant thereto, in the thirty-sixth year of my age, I begin this work (Text, page 124).

After stating his place and date of birth, he recalls an incident which happened before his seventh birthday:

. . . as I went from school one Seventh Day, I remember, while my companions went to play by the way, I went forward out of sight, and setting down I read the twenty-second chapter of the *Revelation*: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," etc.; and in the reading of it my mind was drawn to seek after that pure habitation which I then believed God had prepared for His servants. The place where I sat and the sweetness that attended my mind remain fresh in my memory (Text, page 124).

Sometime after his ninth year an event occurred which predicts his later concern for kindness, both in man's relations with his own kind as in his treatment of animals:

. . . as I went to a neighbor's house, I saw, on the way, a robin sitting on her nest, and as I came near she went off but, having young ones, flew about and with many cries expressed her concern for them. I stood and threw stones at her till, one striking her, she fell down dead. At first I was pleased with the exploit, but after a few minutes was seized with horror, as having in a sportive way killed an innocent creature while she was careful for her young. I beheld her lying dead, and thought those young ones for which she was so careful must now perish for want of their dam to nourish them; and after some painful consideration on the subject, I climbed up the tree, took all the young birds, and killed them, supposing that better than to leave them to pine away and die miserably; and believed in this case that Scripture proverb was fulfilled: "The tender mercies of the wicked are cruel." I then went on my errand, but for some hours could think of little else but the cruelties I had committed, and was much troubled (Text, page 125).

Such simple and direct dramatization of his own tender experience, cast in pure and beautifully cadenced prose, makes memorable reading.

Growing older, he learned that "true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness." Seeing God's presence in visible nature, he felt "an awful-

ness" cover him, followed by tenderness and universal love toward his fellow creatures:

This will be understood by such who have trodden in the same path. Some glances of real beauty may be seen in their faces who dwell in true meekness. There is a harmony in the sound of that voice to which Divine love gives utterance, and some appearance of right order in their temper and conduct whose passions are regulated; yet all these do not fully show forth that inward life to such as have not felt it, but this white stone [Revelation 2:17] and new name is only known rightly by such as receive it.

After defining those who wear too costly apparel and who indulge in "too liberal use of spirituous liquors" as cases much to be pitied, he sees luxuries as evils to be overcome by using the self-discipline of Christ:

Every degree of luxury hath some connection with evil; for those who profess to be disciples of Christ, and are looked upon as leaders of the people, to have that mind in them, which was also in Christ, and so stand separate from every wrong way, it is a means of help to the weaker . . . . I have felt an increasing care to attend to that Holy Spirit which sets right bonds to our desires, and leads those who faithfully follow it, to apply all the gifts of Divine Providence to the purpose for which they were intended.

On his way to the Indians as a solitary, self-appointed missionary when word came that they had just massacred some white men, he refused to allow a companion to accompany him, and "the Desire to cherish the Spirit of Love and Peace amongst these People arose very fresh in me," he went on alone, laboring among them for some months. While on a mission to England he died of the smallpox, greatly loved and respected by all who had known of his selfless, sincere life.

Thoughts for Discussion

1. Why was Pennsylvania America's first melting pot?
2. What do Quakerism and Puritanism have in common? How do they differ?
3. To you what is most appealing in William Penn's *Fruits of Solitude?*
4. What is the outstanding literary quality of John Woolman's *Journal?*

Note: The 1959-60 Literature Packet, for use as visual aids, may be ordered only from the Audio-Visual Center, Brigham Young University, Provo, Utah, price $3.75 postpaid. See advertisement in *The Relief Society Magazine*, September 1959, page 635. The General Board of Relief Society does not fill orders for this Packet.

Social Science—Spiritual Living in the Nuclear Age

Lesson 3—The Role of Emotional Maturity in Spiritual Living

Elder Blaine M. Porter

For Tuesday, January 26, 1960

Objective: To analyze some of the factors influencing development of emotional maturity and to develop an appreciation of the importance of emotional maturity in living the fulness of the gospel.

The Powerful Influence of Home

THE home is one of the most powerful influences affecting the development of emotional maturity. President McKay once said:

> In the homes of America are born the children of America, and from them go out into American life American men and women. They go out with the stamp of these homes upon them, and only as these homes are what they should be, will children be what they should be (McKay, David O., *Pathways to Happiness*, page 119).

The degree and quality of emotional maturity which are developed in the home are closely related to what is expressed in the behavior of parents; for children identify very closely with the feelings, attitudes, and behavior patterns of their parents. Emotional maturity, likewise, is affected by the instruction which children receive from their parents, although what parents do undoubtedly influences their children more than what they say.

Emotional maturity is influenced by the way in which parents help children face and solve problems, develop skills in getting along with people, accurately perceive the world of reality, and objectively analyze situations, find creative ways of meeting new situations and developing flexibility and skill in meeting and accepting change.

As was pointed out in last month's lesson, there are many types of behavior which would be appropriate during childhood which are completely inappropriate in adulthood. During the early years, the home plays a most significant role in determining whether or not one is helped to lay aside childish ways of reacting and encouraged to develop new and more mature ways of behaving.

There are, of course, other forces which affect maturity besides the home. Many of these exert influences which are both good and bad. There are economic forces that keep some homes insecure. There are community forces that breed antagonism and tensions between groups. There are forces within some schools which perpetuate various ignorances, snobbishness, and emotional provincialism. Certain religious elements generate intolerance. Some peer groups wield a great influence, particularly during adolescence. Such forms of mass media as radio, television, magazines, and news-

papers also make powerful influences which come into the home. They may be so powerful that individual fathers and mothers, no matter how mature they may be, may experience real difficulty in trying to combat them.

Influence of Cultural Heritage

Another powerful influence in the individual's development of emotional maturity is his cultural heritage. Many of the practices of past centuries and decades can be classified as evidences of social immaturity rather than a lack of knowledge. Consider, for example, such practices as the control of autopsies and medical studies of the human body. For many centuries those in the field of medicine were not permitted to treat an individual who was sick unless he had permission from the priest. Physicians were not permitted to perform autopsies in order to discover what had caused death. Consider also the persecution of Galileo for having different ideas, for putting forth some new theories, most of which later on were proved to be correct. In our own American history, recall the burning of witches at the stake. Perhaps we could validly consider the theory that cultures mature, too. If we compare our modern culture with the distant past, we see many evidences of increasing maturity on the part of cultures.

Many of the contradictions of our present culture are not only symptoms of immaturity, but they function so rigidly that they are forceful perpetuators of these immaturities. It is not easy, even at best, for the individual to build sound knowledge linkages with his world, and it becomes even more difficult with the inconsistencies and contradictions which confront him. For example, some parents send their children to school and want them to bring home grades they can view with pride and at the same time talk about the impracticability of what is learned in school, and admire people less for what they know than for what they own.

Professed Ideals vs. Actions

The modern society is one in which the Sabbath day avowal of the brotherhood of man is contradicted by the weekday fight for his own survival and enrichment; in which political speakers repeat the great phrases of Thomas Jefferson or George Washington or Woodrow Wilson — supposedly honestly believing them—and then make shady political deals; in which the average citizen expresses pride in the American Bill of Rights and then seeks to protect his own real estate by restrictive covenants. This, then, is one view of the culture which produces our teachers, our parents, administrators, school board members, political leaders, presidents of civic organizations, church leaders, etc.

It is not surprising that in many of our schools, students are insidiously led to believe that the mature art of thinking for themselves is dangerous. It is dangerous so far as their own prospects are concerned, at least, for who is going to want to hire a person who is known to be "different" or "radical" (Overstreet, Harry A., *The Mature Mind*, pp. 248, 249, W. W. Norton & Company, Inc., Publishers, reprinted by permission).

Remember what happened to the Savior, to Galileo, and to Joseph

Smith? Their ideas were different and radical in their day.

The Role of Emotional Maturity

The role of a mature adult living in a nuclear age, can never be one of passive and uncritical acceptance. It must be a role in which we participate in creative and objective evaluations of the many new forces, alternatives, and decisions which we surely must face. The mature adult is one who thinks, meditates, values, tries to foresee consequences, and is actively confronting life and trying to do what needs to be done to improve life. The mature person is not afraid of life, rather he actively seeks to face it on as many fronts as his capacities and limitations permit. To live as an effective person in our rapidly changing society of today, the mature person must have graduated from home and school with an awareness of what will be expected of him by society. He should have successfully developed from the stage of thinking, "Please help me," to "I can take care of myself," to "Please let me help you."

Mature living must carry with it the capacity to accept illness, disappointment, and those things which are beyond our control. It is associated with a sense of security, in spite of the many doubts which occur in a rapidly changing and expanding world. If we are mature we must accept responsibility for our own acts, and not blame others for our failures or assume credit for success when we do not deserve it.

Results of Maturity

There is an urgent need for mature leadership in our society and communities. A mature person, because he understands himself and others, is better prepared to meet the tasks of everyday living with more confidence, and is, therefore, more capable of wisely and intelligently leading others.

Increasing emotional maturity promotes and accompanies good mental health. The individual who acquires a sense of self-reliance because of the experienced consequences of his own actions can obtain great satisfaction in the simple occasions of life and the common experiences of men.

He does not have to rely on the extraordinary, the unusual, or the exotic. He searches for adequate resolutions of more immediate problems, not for final answers; he wants the respect of others, not their praise, he wants their understanding, not their adoration. He engages in activities to satisfy himself through his own participation in them, not to impress others.

Results of Immaturity

In contrast, the immature person whose world is largely bolstered up by the authority of others has built his world upon sand. He has not measured his own capacity of choice in concrete situations; his value judgments are not his own. He can meet new situations only with blundering or inappropriate reactions, with scheming, with violence, or with mounting frustrations due to his own inactivity. The mature person, however, has better mental health because he has fewer fears and anxieties and possesses a greater sense of serenity and a functional kind of peace of mind.

Maturity Necessary for Progression

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Emotional maturity is essential to the Latter-day Saint concept of progression, for certainly this is one of the ways in which eternal growth and development have the potential to occur. Many of the challenges of the gospel of Jesus Christ require the characteristics of an emotionally mature person in order successfully to accomplish them.

The following passages in The Doctrine and Covenants emphasize the importance of possessing emotional maturity in order righteously to administer the Priesthood:

> Behold, there are many called, but few are chosen. And why are they not chosen?
>
> Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—
>
> That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
>
> That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. . . .
>
> We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.
>
> Hence many are called, but few are chosen (D & C 121:34-37, 39-40).

These explanations of why many are called but few are chosen describe symptoms of immaturity. Such things as having ". . . hearts . . . set so much upon the things of this

world . . ." (D & C 121:35) and ". . . to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness . . ." (D & C 121:37) are all descriptions of immaturity.

Emotional maturity is likewise essential in order for one to be capable of living such teachings as:

> . . . Thou shalt love thy neighbor as thyself (Mt. 19:19).
>
> Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Mt. 5:44).
>
> Be ye therefore perfect, even as your Father which is in heaven is perfect (Mt. 5:48).
>
> . . . how oft shall my brother sin against me, and I forgive him? till seven times? . . .
>
> Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven (Mt. 18:21-22).

Without enumerating further, let us recognize that one cannot possess the skill and ability genuinely to love, forgive, be concerned about the welfare and well-being of others, etc., without being appropriately mature for one's age. If we are to live the teachings of Christ and be prepared for leadership in our society as well as in the kingdom of God, it is important that we make a concerted effort toward increasing our emotional maturity.

Maturity Necessary for World Survival

Modern advances in transportation and communication are bringing our neighbors of other lands closer and closer. The almost unbelievable advances in nuclear science and weapons of war point up the necessity of men learning how co-operatively to live in peace together. Anything less than this could easily mean mass destruction of civilization and man himself. If we have persons in positions of leadership in government who are basically immature and hit out at others with the frustration of an infant, they can do harm beyond measure. If, on the other hand, we have leaders who are emotionally mature, they will be more likely to lead their respective countries down a road of peaceful living which may see mankind raised to new heights through the constructive use of his own inventions and the adherence to the principles of the gospel of Jesus Christ.

Emotional maturity, like exalta-

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tion, is achieved individually. No one else can do it for us.

We cannot become mature all at once. We advance toward it little by little. Each step we take in this direction will lead us and our fellow men from a world in which there is considerable chaos and confusion because of the exploding horizons around us towards a world which, in spite of almost unbelievable expansion, will be characterized by those elements which will make up the kingdom of heaven on earth.

Thoughts for Discussion

1. Consider some of the specific influences which contribute to the development of emotional maturity.
2. Consider some of the specific home situations which hinder the development of emotional maturity.
3. Discuss some of the specific ways in which emotional maturity is essential to the Latter-day Saint concept of progression.
4. It was suggested in the lesson that emotional maturity is essential in order for one to be capable of living several of the teachings of Jesus. List some other teachings in addition to those which were suggested in the lesson.
5. What are some of the things which you might do to increase your level of emotional maturity?
6. What are some of the specific things which you might do within your home to help other family members increase their degree of emotional maturity?
7. The lesson suggested that emotional maturity is important in living the fulness of the gospel. What is your opinion? Be specific in defending your position.

Supplementary References

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YOUNG, VASH: "I Share This Plan for Living," *The Instructor*, January 1958, pp. 6-7.

Sounds He Missed

Lula Walker

The roar of trucks, the boom of jets
My child well knows, nor does he fail
To recognize the screech of brakes
Or piercing sound of siren's wail.
But there are sounds I wish he'd heard—
The friendly creak of buggy wheels,
The welcome ring of dinner bell
That spoke of hearty country meals;
The sleigh bells on the frosty air,
Sled runners' crunch on hard-packed snow
As horses' hoofs beat sharp tattoo.
Such pleasant sounds my child won't know,
Nor loveliest of our neighborhood—
A cow bell's tinkle through the wood.

The Watch

Olive Peabody

MY father's big gold watch was one of the first objects that became familiar to all of us as children. Every baby who sat on Father's comfortable lap was allowed the privilege of hearing the watch tick and of running childish hands across the shiny, gold-engraved surface of the outer cover. Each one learned quickly that the next treat was inside, and with excitement would say, "Open! See, Mamma!"

A pleased smile always took form around Father's mouth, and his intense blue eyes softened as he clicked open the cover in order to

show the picture of *her*. The face that smiled back at us belonged to a beautiful girl of eighteen. She wore a bow in her hair and one on her dress, modifying the stiffness of the high collar. It would never make any difference what changes time brought to this face, as the watch ticked on in endless fashion, Father would always see Mother as she was in this picture that he wore next to his heart.

It was odd, but as we grew older the watch did not cease in importance to us. We learned from it in turn — how to tell time, our Roman numerals, a little about mechanism, engraving, and jewels, punctuality, unity, and the rates of speed.

Our nightly walks with Father took us past the local jewelry store, where we would pause while he checked the accuracy of his timepiece and wound it. After this usual ritual, he would click the cover shut and say, "It is right by the sun, moon, and stars and can tell the price of wheat in Chicago." When we were little, we didn't understand this, but we accepted the watch and anything in connection with it as a stabilizer in our midst.

FATHER carried it until eleven months past his seventy-first birthday, when he passed away. After that, the big heirloom was always with Mother — by her bed at night and in her purse when she went out in the daytime. My brother gave her an electric clock, but she put it in the guest room. Father's watch was her purveyor of time — and we felt it was also a comfort to her. She lived only a short time after being separated

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from her life partner, but she kept his watch as carefully wound as he always had, so I was shocked to find it not ticking the morning she died. I picked it up and attempted to set and wind it, but nothing happened.

Although the watch was old-fashioned and heavy, it carried with it many memories, and so my brother took it to the jewelery store to be repaired. Then, after leaving it for a ten-day period, he went back to pick it up.

The jeweler shook his head and said, "This watch has served its last master. There is no use spending money on it. It is completely worn out."

There was no other place for it, so it went into a box of old keepsakes, and there it stayed until some members of the family saw how old pieces of jewelry are taken apart and incorporated in clear plastic in a decorative manner to be used as a panel, or a desk or dressing table top. We are in the process of having this done, so that once again little fingers will be examining the wonders of Father's big watch, and young minds will be learning new things from it.

Autumn Wind

Eva Willes Wangsgaard

Now bountifully autumn brings
A wealth of hours newly shined,
While days rush by on painted wings
And leave a lonesome sound behind.

Birthday Congratulations

Ninety-three

Mrs. Eliza Jane Stevens Footf
Morgan, Utah

Mrs. Almira Mullins Jack
Sanford, Colorado

Mrs. Elnora Staker Thomson
Salt Lake City, Utah

Ninety-two

Mrs. Louisa Rappleye Nelson
Ferron, Utah

Mrs. Hannah Hansen Ralphs
Ferron, Utah

Mrs. Ellen Johnson Marlor
Magna, Utah

Mrs. Henrietta McAffee
Salt Lake City, Utah

Ninety-one

Mrs. Nettie Moore Urquhart
Denver, Colorado

Mrs. Ada Bissell Harrison
Springville, Utah

Ninety

Mrs. Christena Maria Christensen
Ross
Idaho Falls, Idaho

Bereft of Song

Maude O. Cook

Along a boundless highway
Companioned by the sun,
The birds are flying, flying,
For the summer work is done.

Like days without the sunshine,
Are woods bereft of song;
The nests hang gaunt and empty,
And the hours are spare and long.

The winter spreads a mantle,
To hush the sad refrain,
For the winds are sighing, sighing,
Till the larks come back again.

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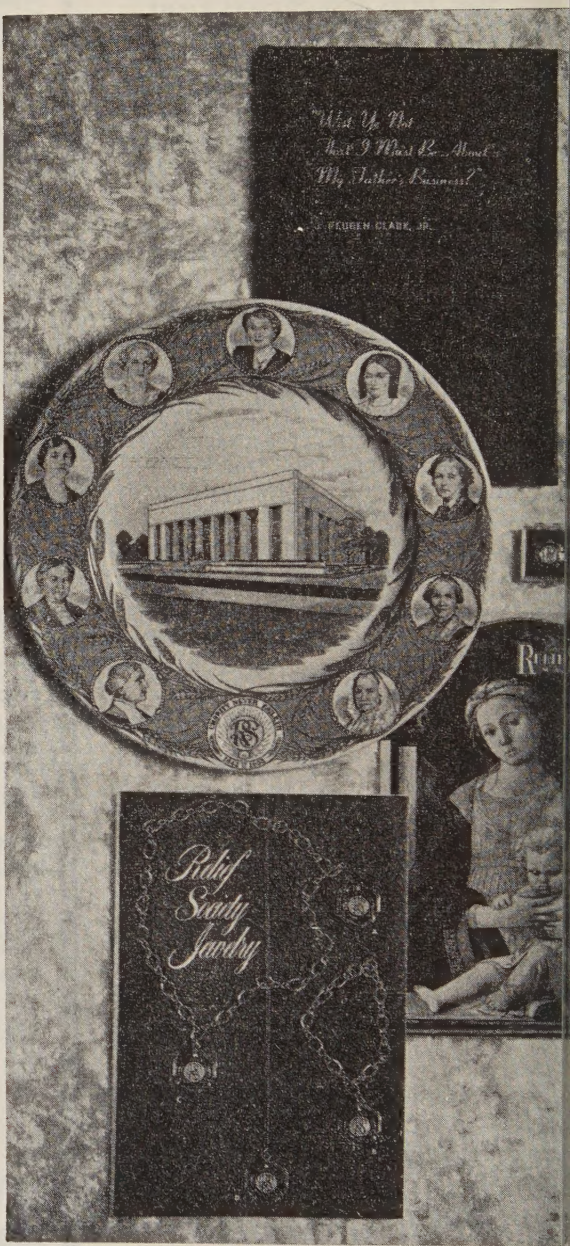

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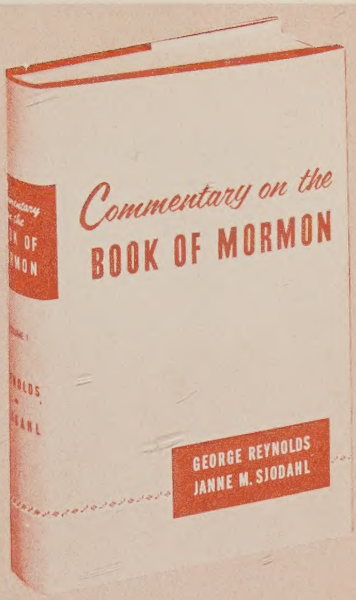

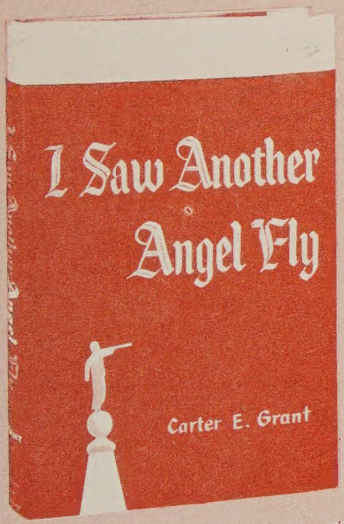

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